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Studia Sinaitica no. VI.

A

PALESTINIAN SYRIAC LECTIONARY

CONTAINING LESSONS FROM

THE PENTATEUCH, JOB, PROVERBS,
PROPHETS, ACTS, AND EPISTLES.

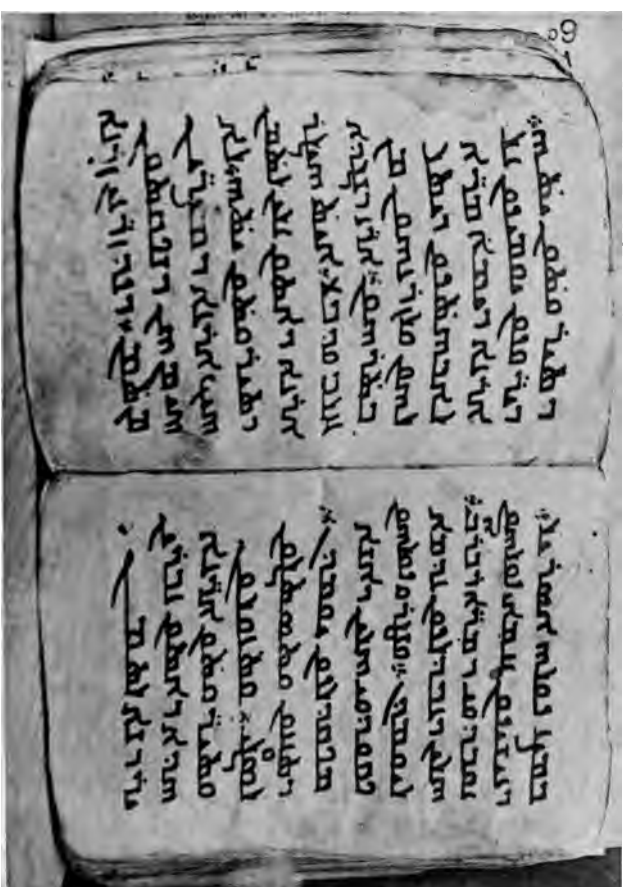
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from a photograph by Margaret I. Gibson

PALESTINIAN SYRIAC LECTIONARY

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A
PALESTINIAN SYRIAC LECTIONARY

CONTAINING LESSONS FROM
THE PENTATEUCH, JOB, PROVERBS,
PROPHETS, ACTS, AND EPISTLES

EDITED BY
AGNES SMITH LEWIS
WITH CRITICAL NOTES BY
PROFESSOR EBERHARD NESTLE D.D.

AND A GLOSSARY BY
MARGARET D. GIBSON

LONDON:
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INTRODUCTION.

THE manuscript from which this text has been copied was acquired by me in the spring of 1895 whilst I was passing through Cairo on my way to Mount Sinai. I first saw it in the hands of a dealer, who had been sent, I cannot say recommended, to Mrs Gibson and myself by a learned Syrian gentleman, resident in Egypt. I had then been working for two years at the two Palestinian Syriac Lectionaries of the Gospels on Mount Sinai, one of which had been discovered by myself in 1892, the other by my friend, Dr J. Rendel Harris, in 1893¹. There is an old Book which says, "to him that hath shall be given," and thus when my eye fell on the names of Paul the Apostle and of Amos the prophet in the rubrics I was seized with an irresistible longing, and ten minutes later the volume had become my own property.

I was unable to guess, even approximately, the date of my newly found treasure, for the last ten leaves, one of which doubtless contains the colophon, had been given away, one by one, by the dealer to various people who regarded them only in the light of curiosities. This is borne out by the fresh appearance of the rents.

My first care was to write out a summary of its contents, and these revealed the fact that I had become possessed of many interesting portions of the Old Testament text not hitherto known in Palestinian Syriac, as well as some from the Acts and from St Paul's Epistles, so that the little manuscript would surely prove to be unique of its kind. I had some misgivings as to whether or no it had been honestly come by, whether in fact it did not form part of a theft of MSS. which had recently taken place from the Convent of St Catherine. I therefore took care to describe it exactly to several of the Sinai monks, including Father Euthymius, who

¹ The text of one of these Lectionaries, with a collation from the other and from the Vatican one, is in course of preparation, and will be published in a few months by Messrs Gilbert and Rivington.

was sub-librarian for many years under the late lamented Father Galaktion, and who knows the Library better than any of his brethren. They all assured me, independently of each other, that nothing resembling it had ever been seen in the Convent. Nevertheless I do not accept implicitly the story told by the dealer, and embodied in the receipt he gave me, that it had been an heirloom in a Syrian family, who had emigrated to America from the village of Rashif in the Lebanon, and who had parted with it for the sake of their passage-money. I have made every endeavour to discover the missing leaves, but hitherto without success. My justification for putting the Lectionary into *Studia Sinaitica* is that I picked it up, like a pebble, on the rugged path which leads to the Convent.

Description of the Manuscript.

The volume is very small, measuring only $5\frac{3}{4}$ inches by 4 inches. The writing is in one column, and there is no appearance of ruled lines, vertical or otherwise. There are 14 or 15 lines of writing on each page, and 228 leaves, not including the 12 which are missing. The leaves are divided for the most part into quires of eight, numbered with Syriac letters. The tenth quire, marked *yod*, apparently contained six leaves only, and its fifth leaf has been torn out. If it contained eight leaves, then three are missing, and with them the rubric to a fresh Lesson, for the blank in the text Job xi. 10^b—20 could not have occupied more than one leaf. The fourteenth quire, marked *nun*, has ten leaves, the fifteenth quire is marked with a final *nun*, and the sixteenth with a *semkath*. The last existing quire is marked with a ܝܝ, and we may assume that it is quire ܝܝ which has disappeared. There are indications that quire ܝܝ may have contained ten leaves, because the usual mark on the verso of its eighth leaf is wanting and because the binding cord still encloses a fraction of two additional leaves along with it. The seventeenth quire is marked with a ܥ, the eighteenth with a ܦ. The second leaf of the nineteenth quire is wanting, but it has been replaced by a blank vellum leaf. This mutilation is evidently of much older date than the others. A reference to page 98 will shew that there is a record of this in Karshuni.

The binding has disappeared, though part of its inner shell, composed of paper leaves pasted together, remains at the beginning of the book. The vellum is good without being of excessive fineness.

A noticeable fact is that the rubrics are in Syriac, though a few Karshuni words occur in that to Lesson 34. This points, I think, to an older date than that of any of the Gospel Lectionaries now extant, even to the time when Syriac held its own against Arabic as a spoken tongue; perhaps even to a time when its sway was undisputed. Any argument from the handwriting is beset with the initial difficulty that there is so little to compare it with. It is not so stiff as that of the Sinai Lectionary B of the Gospels, nor so upright as that of C. It has more resemblance to that of the Vatican Lectionary A, found by St. E. and J. S. Assemanus. But its character is much more regular, the final *nuns* are heavier, and the *gimels* have more sweeping tails.

The excellent facsimile, reproduced from a photograph of Mrs Gibson's by the Cambridge Engraving Company, obviates the necessity for my pursuing the subject any further.

Its Origin.






There can be no doubt that this is a Lectionary which was used by the Malkite branch of the Syrian Church. The origin of the three Gospel Lectionaries, one of which has been known since 1756, and the other two only since 1892-93, and the history of the dialect in which they are written, are both involved in so deep an obscurity that even the scant light which the rubrics of this book throw on them will be highly welcome. It is generally conceded that the dialect is probably that which our Lord spoke, and that which bewrayed Saint Peter. No other form of Syriac comes so near to the language in which the Targums were written, and of these one at least was in oral use in Palestine in the first century of our era. And it is surmised that the Jewish rabbis who fled from "Darum," i.e. from Southern Judaea, after the war with Hadrian, migrated to Galilee, and thenceforward clothed their writings in a Galilean dress¹. It has therefore seemed proper to call the dialect "Palestinian" rather than "Jerusalem" Syriac.

A suggestion has lately been made that it may possibly be Egyptian. In the "Liturgy of the Nile," recently acquired by the British Museum, and of which an account has been published by G. Margoliouth (Royal Asiatic Society's Journal for October, 1896), we find that in the service

¹ Dalman, *Grammatik des Jüdisch-Palästinischen Aramäisch*, p. 31.

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¹ Dalman, *Grammatik des Jüdisch-Palästinischen Aramäisch*, p. 31.

for the rise of the river, one of the three lessons read is that from Genesis ii. 4-19. Dr Rendel Harris called my attention to the fact that in the rubric to Lesson 60 of our Lectionary, containing that very passage, we find the words ܠܚܒܬܐ ܕܡܝܐ ܕܠܝܬܐ ܕܡܝܐ ܕܠܝܬܐ, "and again the day of the consecration of the water of the inundation."

I still think that ܠܚܒܬܐ may be a mistake for ܠܚܒܬܐ, "baptism." Its third letter is not so decidedly formed as I could wish. It certainly resembles a ܐ more than a ܐ; and yet it is not so tall as other ܐ's on the same page. But Gen. ii. 4-19 is a lesson so appropriate to the overflow of the great river which compasseth the whole land of Cush, and the coincidence of this passage being undoubtedly used for the consecration of the Nile water in Mr Margoliouth's Lectionary is so striking, that a question arises as to whether ܠܚܒܬܐ may not be a form of the verb ܠܚܒܬܐ, "to overflow."

ܐ and ܐ are sometimes interchanged in Palestinian Syriac. This may be observed in my forthcoming edition of the Gospel Lectionaries, e.g.

ܠܚܒܬܐ Codd. A and B, ܠܚܒܬܐ Cod. C (Mark xvi. 5);
ܠܚܒܬܐ Codd. A and B, ܠܚܒܬܐ Cod. C (John xix. 31);
ܠܚܒܬܐ Codd. A and B, ܠܚܒܬܐ Cod. C (Matt. xxviii. 5);
ܠܚܒܬܐ Codd. A and B, ܠܚܒܬܐ Cod. C (Mark xvi. 6);
ܠܚܒܬܐ Codd. A and B, ܠܚܒܬܐ Cod. C (Luke xxiv. 7).

ܠܚܒܬܐ ܕܡܝܐ ܕܠܝܬܐ Cod. A, ܠܚܒܬܐ ܕܡܝܐ ܕܠܝܬܐ Cod. B (John xi. 18).

ܐ and ܐ are likewise sometimes interchanged in ܠܚܒܬܐ Codd. A and B, ܠܚܒܬܐ Cod. C (Luke xvii. 12); ܠܚܒܬܐ Cod. A, ܠܚܒܬܐ Cod. B, ܠܚܒܬܐ Cod. C (John xii. 3); and so, I may add, are ܐ and ܐ. ܠܚܒܬܐ Cod. A, ܠܚܒܬܐ Codd. B and C (John i. 17).

This confusion of sibilants does not often occur, but yet it is logical to conclude that ܐ may also stand for ܐ. I am therefore willing to admit that my Lectionary may be Egyptian by something more than by the accident of its having been bought at Cairo.

If this be so, two theories are possible. First, the very startling one that the dialect is not Palestinian nor Galilean at all, and that the people who used it had their home in Egypt. But the evidence for this supposition is too slight; as it rests on a single doubtful letter; and it is counterbalanced by the fact, that the Gospel Lectionary of the Vatican was written either in the city of Antioch, or near Jerusalem. This, it is true, was in the 11th century, but it points to the survival of the dialect in that district for ecclesiastical purposes, and therefore to the continued existence of a community who had been in the habit of speaking it.

Secondly, that besides the host of Jews who had to fly from both Palestine and Galilee during the fearful oppression under which they suffered at the hands of the Romans during the early centuries of our era, there were Christian Syrians who found a refuge in Egypt and formed settlements there; and that thus in Egypt service-books were written, the same in tongue, though perhaps differing slightly in form, from those of the Malkite Syrians in Palestine.

The question as to whether these Malkites had their chief seat in Palestine or in Egypt is in no wise affected by the discovery of two Palestinian Gospel Lectionaries and of some fragments in the Convent of St Catherine. For though the Sinai peninsula has been the home of many Egyptian solitaires, it was almost as accessible to an Elijah fleeing from the threats of Jezebel, as to a Moses from the face of Pharaoh.

Mistakes in the Rubrics.

Another curious feature of this Lectionary is the mistakes that occur in some of the rubrics. **ⲙⲉⲗⲓⲧⲉ** in the rubric to Lesson 12, and **ⲙⲉⲗⲓⲧⲉ** in that to Lesson 13 may be merely, as Dr Nestle considers, examples of a transposition of letters which often occurs in foreign names. But what are we to say of Lesson 4 (Rom. ix. 30—x. 10) being labelled as from the Epistle to the Hebrews? Lesson 7 (Ephes. ii. 4—10) as from the Epistle to the Galatians? Lessons 8 and 9 (Ephes. ii. 13—22 and iii. 14—21) as from the Epistle to the Jews? Lesson 10 (Philippians ii. 5—11) as from Timothy? Lesson 11 (Philippians iv. 4—9) as from Romans? Lesson 34 (Titus ii. 11—15) as from an Epistle to Timothy? and Lesson 86 (1 Cor. xv. 1—11) as from the Epistle to the Romans? If the mistakes in the rubrics to Lessons 4, 8 and 9 had stood

text, in the numbering of chapters and verses. They are those of the Oxford edition, whose print is more agreeable to weak eyes than that of the really better one of Dr Swete. In the Index I have followed the order of Books which is most familiar to us, that of our English versions. I have done so by the advice of two very eminent scholars, who find that the scientific diversity observed in recent works results in a considerable tax on their patience.

I am indebted to my sister, Mrs James Y. Gibson, for helping me in the correction of proofs, a task which was much facilitated by our possession of the manuscript, also to Dr Eberhard Nestle, of Ulm, for much valuable advice. To him I have entrusted the task of writing the critical notes which so important an addition to our stock of Biblical documents demands, and for which he is peculiarly well fitted by his intimate knowledge of the Septuagint and of the problems connected with it. My sister has saved me the great trouble of compiling a Glossary, and what is due to the skill and diligence of the printers, speaks for itself.

AGNES SMITH LEWIS.

CAMBRIDGE,
September, 1897.

CONTENTS.

	PAGES
INTRODUCTION	v—xi
CRITICAL NOTES	xiii—lxxvi
GLOSSARY	lxxvii—cxxviii
INDEX TO BIBLICAL TEXTS	cxxix—cxxx
LIST OF BOOKS	cxxxii
INDEX TO LESSONS	cxxxiii—cxxxvi
ERRATA	cxxxvii
PALIMPSEST LEAF OF PALESTINIAN SYRIAC	cxxxviii—cxxxix
TRANSLATION OF HYMN	cxl—cxli

A PALESTINIAN SYRIAC LECTONARY	1—135
HYMN TO SS. PETER AND PAUL	136—139

CRITICAL NOTES

BY



PROF. EBERHARD NESTLE, D.D.

THE present Lectionary is by far the richest contribution which has been made to the Palestinian Syriac literature and language, since the so-called *Evangeliarium Hierosolymitanum* was published by Count Miniscalchi Erizzo in the years 1861 and 1864, and republished by Paul de Lagarde in 1892. This will be more apparent when we draw up a list of Biblical Texts, which have been at our disposal hitherto, and to which this Lectionary is a valuable addition. We have united both in one list, indicating those texts which are made accessible for the first time by means of the present Lectionary with larger figures, and denoting by the letters *a—e* the earlier works in which the Biblical portions are to be found.

These are the following:

a. Anecdota Syriaca. Collegit edidit explicuit T. P. N. LAND. Tomus quartus. Lugduni Batavorum, E. J. Brill, MDCCCLXXV. 4°, pp. 103–294. Fragmenta Syropalaestina, pp. 176–233 of the Introduction. Compare with this volume Theod. NÖLDEKE, Literarisches Centralblatt, 1876, n. 5, 143–148, and E. NESTLE, Theologische Literaturzeitung, 1876, n. 26, 668–671, and the paper of LAND himself, De zoogenaamde hierosolymitaansche of christelijk-palestijnsche Bijbelvertaling, in: Verslagen en Mededeelingen der K. Acad. der Wetenschappen. Afd. Letterkunde. Tweede Reeks, Deel v. bl. 196–208.

β. Biblical Fragments from Mount Sinai edited by J. Rendel HARRIS. London, C. J. Clay and Sons, 1890. No. 16, pp. xiv, xv. 65–68. Reproduced (from a transcript by F. Schulthess) in the Anhang (pp. 131–134) of the Idioticon des Christlich Palästinischen Aramaeisch von Friedrich SCHWALLY. Giessen, J. Ricker, 1893. Comp. on the book of Harris,

O. v. GEFHARDT. Theol. Lit. Zeitg. 1890, 24. 589-591, on that of Schwally especially F. PRAETORIUS in the Zeitschrift der Deutschen Morgenländischen Gesellschaft 1894. Vol. 48. 361-367. (There is one difference between the text of Harris and its repetition by Schwally: p. 67, l. 8, , Schwally p. 133 .)

γ. Anecdota Oxoniensia. The Palestinian Version of the Holy Scriptures. Five more Fragments recently acquired by the Bodleian Library. Edited with introduction and annotations by G. H. GWILLIAM, B.D., Oxford. Clarendon Press 1893. 4° (Semitic Series, Vol. I., Part V.) With three facsimiles.

δ. Anecdota Oxoniensia. Biblical and Patristic Relics of the Palestinian Syriac Literature from MSS. in the Bodleian Library and in the Library of Saint Catherine on Mount Sinai. Edited by G. H. GWILLIAM, B.D., F. Crawford BURKITT, M.A. and John F. STENNING, M.A. With three facsimiles. *ibid.* 1896 (= Semitic Series, Vol. I., Part IX.)

ε. The Liturgy of the Nile. The Palestinian Syriac Text, edited from a unique MS. in the British Museum. with a translation, introduction, vocabulary, and two photo-lithographic plates. By G. MARGOLIOUTH, M.A. Reprinted from the "Journal of the Royal Asiatic Society," London. David Nutt, 1897. 55 pp. (= Journal, October 1896, pp. 677-731). On p. 13 we read the following note: "The Biblical portions contained in the Service will be published separately in complete photographic facsimiles contained in eleven plates and will be accompanied by full textual and philological notes."

In these five (including the Lectionary six) publications we possess now

A. *Of the Old Testament (including the Apocrypha).*

Gen. i. 1-iii. 24; vi. 9-ix. 19; xviii. 1-5. 18-xix. 30; xxi. 1-19.

ii. 4 10^f.

Exod. viii. 22-xi. 10; xxviii. 1-12^a ^δ.

Num. iv. 4^b, 47, 49-v. 2, 3, 4, 6, 87.

Deut. vi. 4-16; vii. 25-26^a; x. 12-xi. 28; xii. 28-xiv. 3.

xiii. 6-17^a.

2 Kings ii. 19-22^f.

3 Kings ii. 10^b, 15^a; ix. 4, 5^a ^δ.

Psalms¹ **viii.** 2, 3; **xxi.** 2, 19; **xxii.** 1, 5; **xxiv.** 1, 2; **xxix.** 2, 4; **xxx.** 2, 6; **xxiv.** 1, 11; **xxxvii.** 2, 18; **xl.** 2², 5, 7; **xliii.** 12-27; **xliv.** **xlvi.** **xlvi.** **xlvi.** 15 ff.; **xlix.** 1-9^a; **liv.** 2, 22; **lv.** 7 ff.; **lvi.** 1-7^a; **lxiv.** 2, 6; **lxviii.** 2, 3, 22; **lxxvi.** 2, 21; **lxxvii.** 52-65; **lxxx.** 1; **lxxxii.** 1-10^a; **lxxxiv.** 2, 8; **lxxxv.** 1, 15, 16; **lxxxvii.** 2, 5, 6, 7, 18; **lxxxix.** 1; **xc.** 1-12^a; **xcvii.** 1, 8, 9; **ci.** 2, 3.

Prov. **i.** 1-9, 10-19; **ix.** 1-11.

ix. 1-11^a.

Job **xvi.** 1-**xvii.** 16; **xxi.** 1-34; **xxii.** 3-12^b.

xxi. 1-9^a (only 18 words)

Wisdom of Sol. **ix.** 8^b-11, 14-x. 2^b.

Amos **ix.** 5-14^a ^e; **viii.** 9-12.

Micah **v.** 2-5.

Joel **i.** 14-**ii.** 27; **iii.** 9-21.

Jonah (the whole).

Zech. **ix.** 9-15; **xi.** 11^b-14

Is. **iii.** 9^b-15; **vii.** 10-16; **viii.** 8-**xi.** 16; **xii.** 1-6; **xiv.** 28-32;
xi. 6-10^a

xv. 1-5^a; **xxv.** 1-3^a; **xxxv.** 1-10; **xl.** 1-8, 9-17; **xlii.** 5-10, 17-**xliii.**
xl. 1-8, 9-12^a

14; **xliii.** 10-15-21; **xliv.** 2-7; 1. 4-9; **lii.** 13-**liii.** 12; **ix.** 1-22; **lxi.** 1-11; **lxiii.** 1-7.

Jer. **xi.** 18-20.

B. *Of the New Testament (besides the Gospels).*

Acts **i.** 1-14; **ii.** 22-36; **xiv.** 6-13^a; **xvi.** 16-34^e.

James **i.** 1-12.

Rom. **i.** 1-7; **iii.** 19-**iv.** 12; **v.** 1-11; **vi.** 3-11; **viii.** 2-11; **ix.** 30-
x. 10; **xii.** 1-**xiii.** 5; **xiv.** 14-**xv.** 6.

1 Cor. **i.** 18-25; **x.** 1-4; **xi.** 23-32; **xv.** 1-11.

¹ The numbering of the *Psalms* is that of the Greek ^a the same edition is followed in the order of the b Wisdom of Solomon stands between Job and Amos, as Isaiah and Jeremiah.

² The underlined passages are contained twice in the on p. cxxxviii contains 1 Kings i, 1; Ps. xli. 1, 4; Job

of Miniscalchi's Edition, in Vol. 22 of the *Zeitschrift der deutschen morgenländischen Gesellschaft*¹.

I. NOTES ON THE SYRIAC TEXT.

p. 2, l. 1. ܡܠܟܐ: note the orthography, cf. 11, 6 and ܡܠܟ 11, 6; ܡܠܟ 11, 5; ܡܠܟ 48, 21; 57, 21.

2. ܡܠܟ ܡܠܟ: I know at present of no other example of this liturgical formula, which in connexion with the following ܡܠܟ ܡܠܟ must correspond to our "as it was"; ܡܠܟ = *νῦν* is very frequent in this dialect. How G. Hoffmann explains the origin of the form, see ZDMG, 32, 762. For ܡܠܟ ܡܠܟ we meet elsewhere ܡܠܟ ܡܠܟ or ܡܠܟ ܡܠܟ or ܡܠܟ ܡܠܟ (10, 15).

3. ܡܠܟܐ: the root is used in Hebr., Arab. and Targum, but not in Syriac; see Schwally, p. 64, and in this Lectionary, 26, 12; nouns in ܡܠܐ- are very frequent in this dialect; comp. ܡܠܐ, ܡܠܐ, ܡܠܐ.

4. "We write ܡܠܐ ܡܠܐ, ܡܠܐ ܡܠܐ," literally "the apostolate of St Paul the apostle." The first word is probably a translation of the *terminus technicus* ἀπόστολος, under which name Lectionaries taken from the Epistles are distinguished from those called εὐαγγελιστάρια or εὐαγγέλια. The title πραξάποστολος is more accurate, as these Lectionaries include also parts of the Acts; see Scrivener's *Introduction*, (4th ed.) I. p. 74, Gregory-Tischendorf, p. 687 ff.

ܡܠܐ is commonly written with a final ܐ, as ܡܠܐ under the influence of ܐ with ܐ; we find however ܡܠܐ, Rom. i. 1, p. 16, 7; *vice versa* also ܡܠܐ; comp. also ܡܠܐ 76, 14; ܡܠܐ 14, 9.

ܡܠܐ ܡܠܐ does not seem to be a Greek formula, but is probably due to the Syriac translator, or copyist; for ܡܠܐ we find also the spellings ܡܠܐ 28, 24 and ܡܠܐ 41, 4; ܡ and ܡ, vary in the same line, 32, 17; 35, 4.

¹ I am preparing a new Grammatical Sketch, for which I was able to use the new edition of the *Evangelium Hierosolymitanum*, which will be published by Mrs Lewis from the two Sinai MSS. compared with Lagarde's edition of the Vatican MS. I hope to publish it, in German and English, in the course of the present year.

6. **מַעַל** : The spelling **מַעַל** is more common; for five **מַעַל** 5, 1; 8, 10; 9, 1; 12, 4; I counted eighteen **מַעַל**.

From the ordinal number 'first' we find the forms **أَوَّلُ**, **أَوَّلِي**, **أَوَّلِيكَ**, **أَوَّلِيكُمْ**.

“To the *Galatians* from the Epistle of St Paul” is a very strange heading for a lesson taken from Rom. v. 1–5. The section Rom. v. 1–10 is according to Scrivener, p. 81, in the Greek Church the lesson for κυριακὴ γ. τῆς πεντηκοστῆς; according to A. J. Maclean (*East Syrian Daily Offices*, London, 1894, p. 271) in the Nestorian Church it is the lesson for the Second Sunday of the Fast.

8. **ακ**: for the Greek words in this Lectionary, see the Glossary, from **αικα** to **ωαια**.

אָבסאָלױט: the use of the status emphaticus and absolutus in this dialect is noteworthy; comp. l. 14 ff. **אַװסאַמאַכען** and **אַװסאַמאַכענען**, **אַװסאַמאַכען** and **אַװסאַמאַכענען**, **אַװסאַמאַכען** and **אַװסאַמאַכענען**. It ought to be taken into account, even in the Greek N. T., when the question of the use of the article in the writings of the Apostle Paul is discussed.

~~plus~~: note the orthography.

Κα : is this ἔχωμεν or ἔχομεν?

8, 9. διὰ τοῦτο = πρὸς; why thus? ...

9. **ṣ** **ṣ** **ṣ**: there is no example in Schwally of the suffix.

~~Reusz~~: misprint for ~~Reusz~~.

10. **ಕೂ ಕ್ಲಾಃ**: the punctuation is given as it stands in the MS.; it must frequently be changed to suit our views. With the form **ಕ್ಲಾಃ** comp. **ಕುಲಾಃ** and **ಅಬಾಃ**, **ಕ್ಲಾಃ**.

II. ,ḥ: we have the first example of the almost pleonastic use of ,ḥ: comp. l. 17, ḥ ,ḥ ṣṭḥ ; 3, 4 ṯḥṯḥḥ[ḥ] ,ḥ ṯḥḥḥḥ.

𐤀 is the 1st pers. plur. of the personal pronoun in this Lectionary almost everywhere, so far as I am aware; on 𐤀𐤁, which is frequent in the Evangelium (see Noeldeke, p. 469).

14, 15. Note the assonance between the roots **שׁוּב** *saubar*, *to bear*, and **שׁוּב** *sabbar*, *to hope*, which may have been in the ears of the Apostle when writing on *ὑπομονή* and *ἐλπίς*.

15. **പ്രകൃതി**: is the form Pcal or Pael? and if Pcal perfect or participle?

if Peal, it is an incorrect rendering of *καταισχύνει*, if Pael, it is the first instance of this form; Peshito and Philoxenus ~~ܕܡܚܝܐ~~ part. Afel.

ܐܢ ܕܡܚܝܐ: cf. Schwally, 21.

16. ܕܡܚܝܐ: Schwally, 48; the stat. abs. is written ܕܡܚܝܐ, 27, 17.

17. ܕܡܚܝܐ: masculine, despite the preceding ܡܚܝܐ; ܡܚܝܐ is masc. and fem.

3, 1. ܡܚܝܐ: forthcoming forms ܡܚܝܐ, ܡܚܝܐ, ܡܚܝܐ 45, 4; ܡܚܝܐ in the formula ܡܚܝܐ ܡܚܝܐ ܡܚܝܐ 80, 1; ܡܚܝܐ 9, 4, 7, 12.

4. ܡܚܝܐ: a misspelling for ܡܚܝܐ of *his death*.

5. ܡܚܝܐ: the inverted ܡ frequently occurs in these manuscripts for hardened ܡ, cf. 23, 6 ܡܚܝܐ (and *vice versa* ܡ stands for ܡ, for instance ܡܚܝܐ); this spelling confirming the double ܡܡ of ܡܡܡܐ in the N.T., and (partially) the observation of the Syrian grammarians that ܡܡܡܐ, ܡܡܡܡܐ with Rukkaka means the natural father, ܡܡܡܐ, ܡܡܡܡܐ the spiritual father. Schwally (p. 2) still considered that in this dialect it is impossible to make out whether ܡ was soft or hard. That ܡܡܡܐ regularly stands for *πατήρ μου* is important for the *Lord's Prayer*, Matt. vi. 9 and Luke xi. 2 (where most MSS. have merely *πάτερ*), and Rom. viii. 15, Gal. iv. 6. Also Mc. xiv. 36 and all the passages in the Gospel of John and elsewhere, where the Greek MSS. vary between *ὁ πατήρ* and *ὁ πατήρ μου*. I cannot understand what P. Smith intended by his special paragraph for this usage beginning "ܡܡܡܐ more Chaldaico." It cannot be a mere misprint, because he says: *Miniscalchi meus omisit et legisse videtur ܡܡܡܐ*. Was there a time when *abāu* (or *abāi*) was appointed to be read?

6, 7. ܡܚܝܐ, ܡܚܝܐ: note this rendering of *σύμφυτος*, which ought to be added to the long list of similar renderings in the *Thesaurus*, col. 592; cf. ܡܚܝܐ ܡܚܝܐ ܡܚܝܐ, ܡܚܝܐ ܡܚܝܐ ܡܚܝܐ, etc., comp. 97, 12.

7. ܡܚܝܐ: *γεγονάμεν*: this substitution of the passive "to be made," for "to be" has its analogies in other languages.

ܡܚܝܐ ܡܚܝܐ: very pleonastic; comp. Luke iii. 22 (*σωματικῶς*) *εἶδεi ὡς*.

14. ܡܚܝܐ: Though P. Smith, 2211, had already quoted ܡܚܝܐ

ܐܡܠܬ from the Evangelium, Mc. x. 42, Schwally completely omitted this interesting verb from his Idioticon. It is impossible to say whether it here stands for *κυριεύει* or *κυριεύσει*; comp. ܐܝܡܬ 45, 19; ܡܝܢ 47, 10; ܐܝܢ 82, 16; ܦܝܢ 86, 17, etc.

15. ܐܢ: again pleonastically, see next line.

17. ܡܢܬܝܢ ܐܡܬ: the rendering of the imperative in this way is frequent; comp. 10, 17; 21, 10, 18; 25, 16; 39, 10; 46, 14; 49, 5; 50, 20, 21; 51, 1 ff.; 96, 14, 15; comp. also 21, 17 ܡܢܬܝܢ ܐܡܬ.

18. ܡܢܬܝܢ ܐܡܬ ܦܝܢ. We find regularly in this dialect ܐܡܬ ܦܝܢ for the simple *Ἰησοῦς* of the Greek texts; but the repetition of ܡ is rather uncommon.

4, 1. ܡܢܬܝܢ: see ܡܢܬܝܢ 24, 12, and ܡܢܬܝܢ ܡܢ 89, 5.

2. ܡܢܬܝܢ: the regular spelling in this dialect; see on it Lagarde, *Mittheilungen*, 2, 358, and compare with it the differentiation between *Josua* and *Jesus*.

ܡܢܬܝܢ: to be vocalized ܡܢܬܝܢ.

3. ܡܢܬܝܢ: the 3rd f. perf. with suff. is not frequent; in the common Syriac it would be ܡܢܬܝܢ 'charrertan.'

ܡܢܬܝܢ: on the root—not in Schwally or Brockelmann—see Levy, *Chald. Wörterbuch* 2, 565; Joel iii. 10, p. 64, 5.

4. ܡܢܬܝܢ: note the orthography; probably Pael, though under the influence of ܡ the Pael will have *a* like the Peal.

5, 6. ܡܢܬܝܢ ܡܢܬܝܢ: very periphrastic.

6. ܡܢܬܝܢ: the use of ܡ is very prominent in this dialect.

9. ܡܢܬܝܢ: I should read ܡܢܬܝܢ τὰ τῆς σαρκός, as ܡܢܬܝܢ l. 10.

11. ܡܢܬܝܢ: although both subject ܡܢܬܝܢ and predicate ܡܢܬܝܢ, are feminines.

13, 14. ܡܢܬܝܢ ܡܢܬܝܢ ܡܢܬܝܢ: a freedom of construction not possible in Hebrew: "please God they can not."

16. ܡܢܬܝܢ: the use of this particle is very curious; cf. 5, 16; 6, 1.

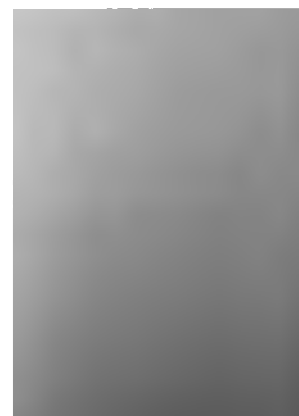
20. ܡܢܬܝܢ ܡܢܬܝܢ: the spirit of Him who; note ܡ for ܡ.

22. ܡܢܬܝܢ: note the orthography; we have ܡܢܬܝܢ (like ܡܢܬܝܢ, ܡܢܬܝܢ, ܡܢܬܝܢ, ܡܢܬܝܢ), ܡܢܬܝܢ, ܡܢܬܝܢ 13, 5.

CONTENTS.

	PAGES
INTRODUCTION	v—xi
CRITICAL NOTES	xiii—lxxvi
GLOSSARY	lxxvii—cxcviii
INDEX TO BIBLICAL TEXTS	cxcix—cxlxi
LIST OF BOOKS	cxlii
INDEX TO LESSONS	cxcxiii—cxcxvi
ERRATA	cxcxvii
PALIMPSEST LEAF OF PALESTINIAN SYRIAC	cxcxviii—cxcxix
TRANSLATION OF HYMN	cxl—cxli

A PALESTINIAN SYRIAC LECTIONARY	1—135
HYMN TO SS. PETER AND PAUL	136—139



CRITICAL NOTES

BY



PROF. EBERHARD NESTLE, D.D.

THE present Lectionary is by far the richest contribution which has been made to the Palestinian Syriac literature and language, since the so-called *Evangeliarium Hierosolymitanum* was published by Count Miniscalchi Erizzo in the years 1861 and 1864, and republished by Paul de Lagarde in 1892. This will be more apparent when we draw up a list of Biblical Texts, which have been at our disposal hitherto, and to which this Lectionary is a valuable addition. We have united both in one list, indicating those texts which are made accessible for the first time by means of the present Lectionary with larger figures, and denoting by the letters *a—e* the earlier works in which the Biblical portions are to be found.

These are the following:

a. *Anecdota Syriaca*. Collegit edidit explicuit **T. P. N. LAND**. *Tomus quartus*. Lugduni Batavorum, E. J. Brill, MDCCCLXXV. 4°, pp. 103–294. *Fragmenta Syropalaestina*, pp. 176–233 of the Introduction. Compare with this volume Theod. NÖLDEKE, *Literarisches Centralblatt*, 1876, n. 5, 143–148, and E. NESTLE, *Theologische Literaturzeitung*, 1876, n. 26, 668–671, and the paper of LAND himself, *De zoogenaamde hierosolymitaansche of christelijk-palestijnsche Bijbelvertaling*, in: *Verhanden en Mededeelingen der K. Acad. der Wetenschappen*. Afd. Letterkunde. Tweede Reeks, Deel v. bl. 196–208.

β. *Biblical Fragments from Mount Sinai* edited by [?]
London, C. J. Clay and Sons, 1890. No. 16, pp. xiv, 5
(from a transcript by F. Schulthess) in the *Asiatic Researches*
the *Idioticon des Christlich Palästinischen* [?]
SCHWALLY. Giessen, J. Ricker, 1893. Com

O. v. GEBHARDT, Theol. Lit. Zeitg. 1890, 24, 589-591, on that of Schwally especially F. PRAETORIUS in the Zeitschrift der Deutschen Morgenländischen Gesellschaft 1894, Vol. 48, 361-367. (There is one difference between the text of Harris and its repetition by Schwally: p. 67, l. 8, , Schwally p. 133, .)

γ. Anecdota Oxoniensia. The Palestinian Version of the Holy Scriptures. Five more Fragments recently acquired by the Bodleian Library. Edited with introduction and annotations by G. H. GWILLIAM, B.D., Oxford, Clarendon Press 1893, 4° (Semitic Series, Vol. I., Part V.). With three facsimiles.

δ. Anecdota Oxoniensia. Biblical and Patristic Relics of the Palestinian Syriac Literature from MSS. in the Bodleian Library and in the Library of Saint Catherine on Mount Sinai. Edited by G. H. GWILLIAM, B.D., F. Crawford BURKITT, M.A. and John F. STENNING, M.A. With three facsimiles, *ibid.* 1896 (= Semitic Series, Vol. I., Part IX.).

ε. The Liturgy of the Nile. The Palestinian Syriac Text, edited from a unique MS. in the British Museum, with a translation, introduction, vocabulary, and two photo-lithographic plates. By G. MARGOLIOUTH, M.A. Reprinted from the "Journal of the Royal Asiatic Society," London. David Nutt, 1897, 55 pp. (= Journal, October 1896, pp. 677-731). On p. 13 we read the following note: "The Biblical portions contained in the Service will be published separately in complete photographic facsimiles contained in eleven plates and will be accompanied by full textual and philological notes."

In these five (including the Lectionary six) publications we possess now

A. Of the Old Testament (including the Apocrypha).

Gen. i. 1—iii. 24; vi. 9—ix. 19; xviii. 1-5, 18—xix. 30; xxi. 1-19. ii. 4-19^f.

Exod. viii. 22^b—xi. 10; xxviii. 1-12^a δ.

Num. iv. 46, 47, 49—v. 2, 3, 4, 6, 8^γ.

Deut. vi. 4-16; vii. 25-26^a; x. 12—xi. 28; xii. 28—xiv. 3. xiii. 6-17^a.

2 Kings ii. 19-22^f.

3 Kings ii. 10^b-15^a; ix. 4, 5^a δ.

Psalms¹ **viii.** 2, 3; **xxi.** 2, 19; **xxii.** 1, 5; **xxiv.** 1, 2; **xxix.** 2, 4; **xxx.** 2, 6; **xxxiv.** 1, 11; **xxxvii.** 2, 18; **xl.** 2^a, 5, 7; **xliii.** 12-27; **xliv.** xlv. xlv. xlviii. 15 ff.; **xlix.** 1-9^a; **liv.** 2, 22; **lv.** 7 ff.; **lvi.** 1-7^a; **lxiv.** 2, 6; **lxviii.** 2, 3, 22; **lxxvi.** 2, 21; **lxxvii.** 52-65; **lxxx.** 1; **lxxxii.** 1-10^a; **lxxxiv.** 2, 8; **lxxxv.** 1, 15, 16; **lxxxvii.** 2, 5, 6, 7, 18; **lxxxix.** 1; **xc.** 1-12^a; **xcvii.** 1, 8, 9; **cl.** 2, 3.

Prov. **i.** 1-9, 10-19; **ix.** 1-11.

ix. 1-11^a.

Job **xvi.** 1-xvii. 16; **xxi.** 1-34; **xxii.** 3-12^b.

xxi. 1-9^a (only 18 words)

Wisdom of Sol. **ix.** 8^b-11, 14-x. 2^b.

Amos **ix.** 5-14^a ^e; **viii.** 9-12.

Micah **v.** 2-5.

Joel **i.** 14-ii. 27; **iii.** 9-21.

Jonah (the whole).

Zech. **ix.** 9-15; **xi.** 11^b-14

Is. **iii.** 9^b-15; **vii.** 10-16; **viii.** 8-xi. 16; **xii.** 1-6; **xiv.** 28-32;
xi. 6-10^a

xv. 1-5^a; **xxv.** 1-3^a; **xxxv.** 1-10; **xl.** 1-8, 9-17; **xlii.** 5-10, 17-xliii.
xl. 1-8, 9-12^a

14; **xliii.** 10-15-21; **xliv.** 2-7; **i.** 4-9; **iii.** 13-lv. 12; **lx.** 1-22; **lxi.** 1-11; **lxvii.** 1-7.

Jer. **xi.** 18-20.

B. *Of the New Testament* (besides the Gospels).

Acts **i.** 1-14; **ii.** 22-36; **xiv.** 6-13^a; **xvi.** 16-34^e.

James **i.** 1-12.

Rom. **i.** 1-7; **iii.** 19-iv. 12; **v.** 1-11; **vi.** 3-11; **viii.** 2-11; **ix.** 30-x. 10; **xii.** 1-xlii. 5; **xiv.** 14-xv. 6.

1 Cor. **i.** 18-25; **x.** 1-4; **xi.** 23-32; **xv.** 1-11.

¹ The numbering of the *Psalms* is that of the Greek Bible (Swete's Septuagint); the same edition is followed in the order of the biblical books; therefore the Wisdom of Solomon stands between Job and Amos, and the Minor Prophets before Isaiah and Jeremiah.

² The underlined passages are contained twice in the Lectionary; the leaf described on p. cxxxviii contains 1 Kings i. 1; Ps. xli. 1, 4; Job vii. 21.

1 s. perf. Peal of a root **לחץ**. This root, which does not occur in our present Hebrew Dictionaries, was found by the Septuagint, Ezek. vii. 17, xxi. 7, (12) **כָּל־בְּרִיִּים תִּלְכְּנָה מֵיָם**, πάντες μὲν μολυνθήσονται ὑγρασία.

The root **לכלך** is to be found in Buxtorf's *Lexicon Talmudicum* and one might even ask, whether it ought not to be received into the Hebrew Dictionary, on the ground of these passages in Ezekiel.

But the chief interest gathers round the Biblical texts contained in this Lectionary. The fact that it was necessary to quote the Codex Marchalianus in the above mentioned passage, instead of the common texts, shows its importance for the textual criticism of the Septuagint, and it has also interesting readings for the New Testament. Some of these have no other attestation; for instance James i. 1 "twelve tribes of *Israel*"; 1 Cor. i. 24 "the wisdom of the *Father*" (instead of "God"). In other passages the reading of this Syriacised Lectionary agrees with that of other Greek Lectionaries (Romans xii. 7, ὁ διακονῶν **κ** ...lectt.⁸), but especially with that of the codices FG.

The following Notes are divided into two classes; the first refers to the Grammar and Language of the Syriac Text; the second to the nature of the underlying *Greek* Text and the question, whether there was once a complete translation of the Bible into the Palestinian Syriac dialect. Though the Lectionary adds so much to the Biblical portions which are available for this investigation, it clearly proves the contrary; viz. that they were not taken from an earlier complete translation of the Bible, but that each single lesson was translated *ad hoc*, from a Greek Lectionary.

The first part of the Notes follows the order of the Lectionary, quoting pages and lines of the printed text, the second the order of the Books of the Bible, quoting chapter and verse, in the Old Testament from the Cambridge Septuagint¹, in the New Testament from the edition of Westcott and Hort.

Students not yet sufficiently acquainted with the characteristics of this dialect will best begin their reading with the easy passages from Genesis, Exodus and Deuteronomy. For the Grammar readers may still be referred to the sketch which Noeldeke published after the appearance

¹ The numbering of chapters and verses in the text for the Old Testament Lessons is that of the Oxford Septuagint (1875). But there is no divergence between that and Dr Swete's, except in Gen. ii. 25, which he counts as iii. 1^a, and in the verses of the Psalms. This, however, is so slight that I trust it will cause no inconvenience. A. S. L.

of Miniscalchi's Edition, in Vol. 22 of the *Zeitschrift der deutschen morgenländischen Gesellschaft*¹.

I. NOTES ON THE SYRIAC TEXT.

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2. ܡܠܝܬܐ ܡܠܝܬܐ: I know at present of no other example of this liturgical formula, which in connexion with the following ܡܠܝܬܐ ܡܠܝܬܐ must correspond to our "as it was"; ܡܠܝܬܐ = ܡܠܝܬܐ is very frequent in this dialect. How G. Hoffmann explains the origin of the form, see ZDMG, 32, 762. For ܡܠܝܬܐ ܡܠܝܬܐ we meet elsewhere ܡܠܝܬܐ ܡܠܝܬܐ or ܡܠܝܬܐ ܡܠܝܬܐ (10, 15).

3. ܡܠܝܬܐ ܡܠܝܬܐ: the root is used in Hebr., Arab. and Targum, but not in Syriac; see Schwally, p. 64, and in this Lectionary, 26, 12; nouns in ܡܠܝܬܐ- are very frequent in this dialect; comp. ܡܠܝܬܐ, ܡܠܝܬܐ, ܡܠܝܬܐ.

4. "We write ܡܠܝܬܐ ܡܠܝܬܐ, ܡܠܝܬܐ ܡܠܝܬܐ," literally "the apostolate of St Paul the apostle." The first word is probably a translation of the *terminus technicus* ἀπόστολος, under which name Lectionaries taken from the Epistles are distinguished from those called εὐαγγελιστάρια or εὐαγγέλια. The title πραξάποστολος is more accurate, as these Lectionaries include also parts of the Acts; see Scrivener's *Introduction*, (4th ed.) I. p. 74, Gregory-Tischendorf, p. 687 ff.

ܡܠܝܬܐ is commonly written with a final ܡ, as ܡܠܝܬܐ under the influence of ܡ with ܡ; we find however ܡܠܝܬܐ, Rom. i. 1, p. 16, 7; *vice versa* also ܡܠܝܬܐ; comp. also ܡܠܝܬܐ 76, 14; ܡܠܝܬܐ 14, 9.

ܡܠܝܬܐ ܡܠܝܬܐ does not seem to be a Greek formula, but is probably due to the Syriac translator, or copyist; for ܡܠܝܬܐ we find also the spellings ܡܠܝܬܐ 28, 24 and ܡܠܝܬܐ 41, 4; ܡ and ܡ, vary in the same line, 32, 17; 35, 4.

¹ I am preparing a new Grammatical Sketch, for which I was able to use the new edition of the *Evangelium Hierosolymitanum*, which will be published by Mrs Lewis from the two Sinai MSS. compared with Lagarde's edition of the Vatican MS. I hope to publish it, in German and English, in the course of the present year.

From the ordinal number 'first' we find the forms **پہلے**, **پہلے**, **پہلے**, **پہلے**, **پہلے**.

8. **ακ**: for the Greek words in this Lectionary, see the Glossary, from **κικκ** to **ωωω**.

plus: note the orthography.

Κω: is this ἔχωμεν or ἔχομεν?

8, 9. **חַל מִן** = *πρὸς*; why thus? ...

9. **𐎧 𐎠𐎢𐎠𐎢𐎠**: there is no example in Schwally of the suffix.

~~Kueto~~: misprint for Kueto.

10. **ಕೂ ಕ್ಲಾಃ**: the punctuation is given as it stands in the MS.; it must frequently be changed to suit our views. With the form **ಕ್ಲಾಃ** comp. **ಕುಲಾಃ** and **ಕುಲಾಃ**, **ಕ್ಲಾಃ**.

11. ,ḥ: we have the first example of the almost pleonastic use of
 ,ḥ: comp. l. 17, ḥ ,ḥ ḥḥḥ; 3, 4 ḥḥḥḥ[ḥ] ,ḥ ḥḥḥḥ.

אני is the 1st pers. plur. of the personal pronoun in this Lectionary almost everywhere, so far as I am aware; on אנכי, which is frequent in the Evangelium (see Noeldeke, p. 469).

14, 15. Note the assonance between the roots **יָסַב** *saubar*, *to bear*, and **יָסַב** *sabbar*, *to hope*, which may have been in the ears of the Apostle when writing on *ὑπομονή* and *ἐλπίς*.

15. **പേല**: is the form Peal or Pael? and if Peal perfect or participle?

22. ചിതാല: note the orthography; we have ചിത (like ചിത, ചിത, ചിത, ചിത), ചിത, ചിത 13, 5.

3. **אָנזאָל**: We find in the Lectionary the forms of this word **אָנזאָל**, **אָנזאָל** 94, 20; **אָנזאָל** 15, 2, 94, 23; **אָנזאָל** 15, 7 beside **אָנזאָל** l. 3; **אָנזאָל** 94, 21.

5. **ܚܚܕܝܐ**: note the orthography; not yet found in the *Thesaurus*, 2195; on the spelling with **ܚ** comp. **ܚܝܕܐ** 17, 13. If there is any connection between **ܚܚܕܝܐ** and μέσος, we should compare Guglielmo Franchi, *Sole della lingua santa* (Bergamo 1591, p. 22), who in order to explain the different pronunciation of **ܝ** and **ܝܐ** adduces "un bellissimo esempio" from the *Principij della lingua Toscana* of Claudio Tolomei, scil. mezzo = medesimo = medius = **ܝ**, and mezzo = maturus = **ܝܐ**.

17. **ܚܚܕܝܐ**: note the orthography; **ܚܝܐ ܡܢ ܠܘܕܐ** cannot be "a holy temple of the Lord." Read **ܚܝܐܐ**.

10, 1. **ܠܚܝܐܐ**: **ܠܚܝܐܐ** 116, 10.

2. **ܕܐܠ ܕܝܕܝܐܝܐ**: on **ܕܝܐ**, cf. above on 2, 11, 3, 15; the status absolutus **ܠܚܝܐܐ** 11, 7.

3. After **ܠܚܝܐܐ** the word for πατρίδ is missing.

5. **ܠܚܝܐܐܝܐ**: in no other dialect is **ܝܐܝܐ** so frequently used for ἄνθρωπος; this is of importance for the question of the original meaning of ὁ υἱὸς τοῦ ἀνθρώπου in the N.T.

9. **ܠܚܝܐܐ**: an interesting spelling for **ܠܚܝܐܐܐ**.

16. **ܠܚܝܐܐ**: probably = **ܠܚܝܐܐ** 118, 6; comp. on 7, 8.

How can this lesson from Phil. ii. be inscribed "to Timothy"? In the Greek Church they begin to read Philippians on Monday of the 25th week (see Scrivener, p. 86, n. 3); the Nestorians read Phil. i. 27—ii. 12 on Sunday after the Ascension; on Ascension day two lessons from 1 Timothy.

17. **ܚܚܕܝܐ**: write **ܚܚܕܝܐ**.

11, 12. **ܠܚܝܐܐܝܐ** = τὸ ἐπιεικὲς ὑμῶν is of unusual interest; the chief meaning of **ܚܚܕܝܐܝܐ**, Hebr. **חַיִּים** being φρόνιμος, wise, from Gen. iii. 1 to Matt. x. 16 in the Peshito and the Syro-Palestinian; but here it must be = forbearing, or rather gentle and kind. Now compare Luke xvi. 8 "and his lord commended the unrighteous steward ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἐαυτῶν εἰσιν." This cannot mean—as it is still translated in the R.V.—the children of this world are for their own generation (or age) wiser, but, they behave towards their fellow men more wisely, i.e. kindly and gently, than many pious people do towards their fellows. Jesus must have observed that piety is sometimes combined with hard, unkind or avaricious behaviour towards the brethren; therefore He recommended His disciples to be **ܚܚܕܝܐܝܐ**.

the 30th May by the Greek monks of Italy (with his whole family); since the 11th century by the Greek Church on the 30th January (with Gregory of Nazianzen and John Chrysostom). Comp. the *Kalendarium Manuale utriusque ecclesiae* (by Nic. Nilles, 2nd edit. Vol. I. 1896).

If the Epistle to the Romans were lost in Greek it would be a difficult task to restore its text from the present translation, despite its attempted faithfulness.

19. **ܕܐܡܬܐ**: the form **ܕܡܬܐ** is not found, it seems, in this dialect. On their use in the Bible see the Massoretical notice at the end of the (Nestorian) Psalters, which states that there is no **ܕܡܬܐ** in David, as there is no **ܕܐܡܬܐ** in the Apostle, but in David eighteen **ܕܐܡܬܐ** (*Liber Psalmorum* [edidit Bedjan] p. 117).

17, 3. **ܕܐܝܬܐ**: l. 10 **ܕܐܝܬܐ**; on the spelling cf. 9, 5 (not mentioned by Schwally, p. 101).

16. **ܐܪ**: P. Smith, 250, quotes only one example of **ܐܪ** "forte ubi: **ܐܪܝܬܐ ܕܐܪܝܬܐ ܐܪܝܬܐ**," Schwally has only **ܐܪ**, which is the regular form also in our Lectionary.

18, 3. **ܐܪܝܬܐ**: note the orthography; **ܐ** belongs to **ܐܪ**, and **ܐܪ** is not as it might appear in print (**ܐܪ**) *mater lectionis* after **ܐ**. The form is perfect, not imperfect.

5. **ܕܐܡܬܐ**: the feminine as neuter, as in the Peshito, Gen. xv. 6; in l. 8 the masculine **ܐܡܬܐ** seems caused by the preceding, to be line 6.

7. **ܐܝܬܐ**: again a passage where the negative particle has been omitted.

11. **ܐܡܬܐܝܬܐ**: an interesting example of word-composition, here treated as plural, though it has no plural ending; write **ܐܡܬܐ**.

12. **ܐܡܬܐܝܬܐ** is to be taken as plural.

23. **ܐܡܬܐܝܬܐ**: a free, yet clear rendering of *τοῖς στοιχοῦσιν τοῖς ἰχνεσιν*.

19, 3. **ܐܡܬܐ**: the same form as above **ܐܡܬܐ**; comp. 23, 14, 15.

6. **ܐܡܬܐ**: no doubt **ܐܡܬܐ** is to be read.

16. The names are greatly disfigured; **ܐܝܬܐ** = **ܐܝܬܐ**, **ܐܡܬܐ** = **ܐܡܬܐ**, not **ܐܡܬܐ** as in the Peshito, **ܐܝܬܐ** = **ܐܝܬܐ**.

19. ܠܫܝܢ: the Syriac form is ܠܫܝܢܐ. No example of it has yet been found in Palestinian Syriac.

20, 2 ff. The punctuation is very strange.

9. ܡܡܡܡ: this form is not yet in the *Thesaurus*.

13. ܡܠܟܐ: the common way to give the Greek *πρo-* in this dialect, though ܡܠܟ is also found (50, 21); see 79, 3, 10.

16. ܡܠܟܐ ܡܠܟܐ: periphrastic for *γράφω σοι*. For ܡܡܡܡ write ܡܡܡܡ *ἐλπίζων*. ܡܡܡܡ is written in various ways.

20. ܡܡܡܡ: see Part II. of these Notes (p. lxxiv).

21, 5. ܡܡܡܡ: see Glossary.

8. ܡܡܡܡ: write ܡܡܡܡܐ.

11. ܡܡܡܡ: with imperfect for the Greek infinitive; cf. ܡܡܡܡܐ 26, 18; 28, 5, 24.

16. ܡܡܡܡ: i.e. ܡܡܡܡ (Heb. ܡܡܡܡ) = ܡܡܡܡ.

17. ܡܡܡܡܐ, ܡܡܡܡܐ: on this way of expressing the imperative, see note on 3, 17.

20. ܡܡܡܡܐ: for *κακοπαθῶ*, write (probably) ܡܡܡܡܐ.

22, 5. ܡܡܡܡܐ: ܡܡܡܡܐ is not yet clear to me.

10. ܡܡܡܡܐ: assonance to *φέρων*.

11. ܡܡܡܡܐ: we should expect ܡܡܡܡܐ, the purification.

14. ܡܡܡܡܐ: *τίνι*; not so in Hebrew or Syriac.

ܡܡܡܡܐ: the suffix of the 1st pers. sing. would be explained, if the translator had connected these words with the following.

23, 3. ܡܡܡܡܐ: *κατ' ἀρχῆς* might have been quoted for Gen. i. 1 (see below p. xl); and thus ܡܡܡܡܐ 24, 4; cf. further 35, 21, 22.

6. ܡܡܡܡܐ: comp. on 2, 5.

ܡܡܡܡܐ: not clear.

9. ܡܡܡܡܐ: the forms of the proper names deserve special investigation. How does it come about that *Isaiah* so frequently loses its first letter? The rest is not a transcription of the Greek.

10. ܡܡܡܡܐ: ܡܡܡܡܐ has regularly lost its ܡ; cf. 68, 21, 23, ܡܡܡܡܐ and ܡܡܡܡܐ 24, 6; 30, 15.

24, 7. ܡܡܡܡܐ: the status cstr. pl. is not often spelt with ܡ; but cf. 51, 19 ܡܡܡܡܐ ܡܡܡܡܐ and ܡܡܡܡܐ beside ܡܡܡܡܐ etc.

9. **ⲁⲙⲟⲩ**: read **ⲁⲙⲟⲩ**.
 11. **ⲙⲁⲧⲉⲗ**: **ⲕ** is here *mater lectionis*.
 25, 6. **ⲙⲁⲩ**: note the orthography; not mentioned in P. Smith or Schwally.
 10. **ⲕⲁⲃⲁⲥ**: for **ⲕⲁ** we might expect **ⲕⲁⲥ** or **ⲕⲁⲥⲁ**.
 16. **ⲙⲁⲩ** is (plural of the) imperative Pael.
 17. **ⲙⲁⲩⲁⲥ**: Schwally explains the forms as Afel; but they might be Peal, the **ⲁ** coming in under the influence of **ⲙ**.
 18. **ⲙⲁⲩⲁⲥ**: in Egypt, is of course a misspelling for **ⲙⲁⲩⲁⲥ** *ἐν παγίδι*.
 19. **ⲙⲁⲩⲁⲥ**: Greek *ἐγκαθήμενοι*. At first everybody will be inclined to write **ⲙⲁⲩⲁⲥ** or **ⲙⲁⲩⲁⲥ**; but the form occurs too frequently. **ⲙⲁ** must have been used in this dialect in a similar way as in German: es gibt Leute "dat homines"; comp. 26, 21; but 27, 17, **ⲙⲁⲩⲁⲥ**; 69, 5 and 6; 85, 11; 95, 22. *cf. ... 46*.
 26, 9. **ⲙⲁ**: is here not **ⲙⲁ** *who*, but **ⲙⲁ** *ἔθνος*.
 11. **ⲙⲁⲩⲁⲥ**: write **ⲙⲁⲩⲁⲥ**.
 16, 17. **ⲙⲁⲩⲁⲥ**, **ⲙⲁⲩⲁⲥ**: compare the *termini technici* of Hebrew grammar, *Mil'el* and *Milra'*.
 19. **ⲙⲁⲩⲁⲥ**: *πῖε*, therefore **ⲙⲁⲩⲁⲥ**.
 27, 4. **ⲙⲁⲩⲁⲥ**: write **ⲙⲁⲩⲁⲥ**.
 17. **ⲙⲁⲩⲁⲥ**: *ἐφ' ὕβρει*, is not yet in P. Smith or Schwally.
 28, 12. **ⲙⲁⲩⲁⲥ** **ⲙⲁⲩⲁⲥ**: *ἐν τοῖς δάσεσι τοῦ δρυμοῦ*, not in P. Smith or Schwally, from the root **ⲙⲁ**, not **ⲙⲁ**, but how about 30, 12 **ⲙⲁⲩⲁⲥ** *τὴν ὕλην*? On **ⲙⲁⲩⲁⲥ** cf. 30, 13 and the Hebrew Dictionary of Brown-Driver-Briggs, p. 361 (not in Syriac).
 17. **ⲙⲁⲩⲁⲥ**: here the suffix with **ⲙ**.
 21. **ⲙⲁⲩⲁⲥ**: cf. 31, 19, 48, 16; it is a great pity that former collators of the MSS. of the Greek Bible neglected to note everywhere the division into chapters and paragraphs.
 29, 7. **ⲙⲁⲩⲁⲥ**: in the next line **ⲙⲁⲩⲁⲥ**. Such is the freedom of orthography.
 15. **ⲙⲁⲩⲁⲥ**: for this use of **ⲙ**, to express Shewa mobile, cf. further, 64, 18 **ⲙⲁⲩⲁⲥ**.

he added the ܐ ! not in Peshito; 32, 10 ܐܬܬܐ.

32, 8. ܐܬܬܐܝܬܐ: an interesting formation of the noun.

33, 2. ܐܬܬܐܝܬܐ: I have not found anywhere else in this Lectionary ܐ = ܐ; therefore it might be a mere misspelling here.

4. ܐܬܬܐܝܬܐ: note the spelling with ܐ.

15. ܐܬܐ is here 3 f. pf. from ܐܬܐ to come, = ܐܬܐ.

34, 9. ܐܬܐ: γεγόμενος; the form can scarcely be explained otherwise than as part. perf. Peal = ܐܬܐ; but why is it twice written without ܐ?

12. ܐܬܐܝܬܐ, ܐܬܐܝܬܐ: note the orthography.

21. ܐܬܐܝܬܐ: must come from ܐܬܐ to fill, not from ܐܬܐ to speak.

35, 8. ܐܬܐܝܬܐ: read ܐܬܐܝܬܐ.

36, 13. ܐܬܐܝܬܐ: if correct, this would be ܐܬܐܝܬܐ.

21. ܐܬܐܝܬܐ ܐܬܐܝܬܐ ܐܬܐܝܬܐ: here ܐܬܐ is treated as singular, and in ll. 2 and 5 as plural ܐܬܐܝܬܐ; 38, 10, 46, 6 we have, in the same connexion, ܐܬܐܝܬܐ.

38, 13. ܐܬܐܝܬܐ ܐܬܐܝܬܐ: this would be "thus speaks God"; it must be of course ܐܬܐܝܬܐ ܐܬܐܝܬܐ: οὗτος ἐρεῖ τοῦ θεοῦ εἰμι.

39, 14. ܐܬܐܝܬܐ: καὶ ἐρεῖς would be ܐܬܐܝܬܐ.

40, 9, 10. ܐܬܐܝܬܐ: probably a misspelling for ܐܬܐܝܬܐ.

18. ܐܬܐܝܬܐ: write ܐܬܐܝܬܐ.

41, 11. ܐܬܐܝܬܐ ܐܬܐܝܬܐ cannot be right, it must be ܐܬܐܝܬܐ.

16. ܐܬܐܝܬܐ: read ܐܬܐܝܬܐ, κατακέκριται.

18. ܐܬܐܝܬܐ ܐܬܐܝܬܐ: read ܐܬܐܝܬܐ and construe it with the preceding and not with the following word; or ܐܬܐܝܬܐ ܐܬܐܝܬܐ.

22. ܐܬܐܝܬܐ: put in the plural because of ܐܬܐܝܬܐ.

42, 5. ܐܬܐܝܬܐ: note the ܐ, as above in ܐܬܐܝܬܐ.

11. ܐܬܐܝܬܐ: this spelling of the word is rather rare; ܐܬܐܝܬܐ 56, 6; 58, 11; 59, 1, etc.

43, 2. ܐܬܐܝܬܐ: on the different spellings of this word see Schwally, p. 21. ܐܬܐܝܬܐ- and ܐܬܐܝܬܐ- vary in this MS. regularly, ܐܬܐܝܬܐ- I do not remember having met with before.



8. **יְהוָה יֵלֵךְ**: according to the Hebrew usage we should expect either **יְהוָה יֵלֵךְ** or **יְהוָה יֵלֵךְ** or **יְהוָה יֵלֵךְ**, not the singular and plural joined with **א**.

44, 1. **לְהוֹרֹתָ**: the **א** must be removed.

4. **לְהוֹרֹתָ**: on **לְהוֹרֹתָ** = **לְהוֹרֹתָ** see Glossary.

45, 14. **לְהוֹרֹתָ**: diminutives are not very frequent in this text; cf. above **לְהוֹרֹתָ** 32, 8.

19. **לְהוֹרֹתָ**: from **לְהוֹרֹתָ**, but **לְהוֹרֹתָ** in the same line from **לְהוֹרֹתָ**.

46, 12. **לְהוֹרֹתָ**: note the orthography; we have **ל** as well as **א** in such forms; cf. 50, 9 **לְהוֹרֹתָ**; 72, 13 **לְהוֹרֹתָ**; 85, 13 **לְהוֹרֹתָ**; 86, 23 **לְהוֹרֹתָ**.

20. **לְהוֹרֹתָ**: the writer intended **לְהוֹרֹתָ**.

47, 2. **לְהוֹרֹתָ**: read (probably) **לְהוֹרֹתָ**, cf. 50, 13.

17. **לְהוֹרֹתָ**: the first example known to me of **לְהוֹרֹתָ** "where" with the preposition **א**; **לְהוֹרֹתָ** and **לְהוֹרֹתָ** are frequent.

19. **לְהוֹרֹתָ**: imperative, = **לְהוֹרֹתָ**.

49, 2. **לְהוֹרֹתָ**: must be either imperative, and should be without **א**, or jussive, and should have **-וּ** instead of **-וּרָא**.

5. **לְהוֹרֹתָ...לְהוֹרֹתָ**: a nice example of the change of these roots; cf. ll. 11, 12.

12. **לְהוֹרֹתָ**: note the spelling with **ל** and two **א**.

51, 10. **לְהוֹרֹתָ**: note this (Arabic) spelling of the name Aaron; p. 59, 17 **לְהוֹרֹתָ**.

52, 3. **לְהוֹרֹתָ**: write **לְהוֹרֹתָ**.

53, 23. **לְהוֹרֹתָ לְהוֹרֹתָ**: there are several examples of the so-called *infinitivus absolutus* in these texts 54, 18; 72, 15; 73, 6, 7 and 84, 11, 12; compare the statistics of R. H. Charles in his *Apocalypse of Baruch* (London, 1896, p. xlv ff.).

54, 8. **לְהוֹרֹתָ**: more frequently **לְהוֹרֹתָ**.

55, 13. **לְהוֹרֹתָ**: the **א** shows that the form is Pael.

56, 9, 10. **לְהוֹרֹתָ לְהוֹרֹתָ**: = *ὁ υἱὸς ἀνθρώπου*; an interesting passage for the question on "the Son of Man" in the N.T., see Hans Lietzmann, *Der Menschensohn* (Freiburg i. Br. u. Leipzig, 1896) p. 32 f., who calls it a "monstrous formation."

- 5, 1. **ܠܥܝܢܐ**: cf. **ܠܥܝܢܐ**, **ܠܥܝܢܐ**, **ܠܥܝܢܐ** 98, 1;
ܠܥܝܢܐ **ܠܥܝܢܐ**, **ܠܥܝܢܐ** (32, 23; 65, 7; 70, 15).
3. **ܠܥܝܢܐ**: a nice example of freedom in using the simple
accusative, or **ܠ** (next line, **ܠܥܝܢܐ**, because the object precedes).
4. **ܠܥܝܢܐ**: read **ܠܥܝܢܐ**.
5. **ܠܥܝܢܐ** = why; interesting because the common form
for "why" is not **ܠܥܝܢܐ**, but **ܠܥܝܢܐ**.
7. **ܠܥܝܢܐ**: not **ܠܥܝܢܐ** is used in these texts.
8. **ܠܥܝܢܐ**: like **ܠܥܝܢܐ** also **ܠܥܝܢܐ** is used in various ways.
9. **ܠܥܝܢܐ**: note orthography. Though it is written exactly like
ܠܥܝܢܐ we must not suppose that the difference between the imperfects in
a and *o* has disappeared; I noted similar spellings, such as **ܠܥܝܢܐ**, (**ܠܥܝܢܐ**),
ܠܥܝܢܐ, **ܠܥܝܢܐ**, **ܠܥܝܢܐ**, **ܠܥܝܢܐ**, **ܠܥܝܢܐ**.
10. **ܠܥܝܢܐ**: the variation between **ܠܥܝܢܐ** and **ܠܥܝܢܐ**, or even
ܠܥܝܢܐ is very curious; see Glossary.
11. **ܠܥܝܢܐ** = **ܠܥܝܢܐ**, Afel from **ܠܥܝܢܐ**.
14. **ܠܥܝܢܐ**: whether **ܠܥܝܢܐ** was omitted by the copyist or the
translator, or in the Greek text, cannot be ascertained; for frequent cases
of this kind see Nestle, *Einführung in das griechische Neue Testament*,
p. 95.
ܠܥܝܢܐ **ܠܥܝܢܐ** **ܠܥܝܢܐ**: two genitives governed by
one noun: the end of God of the Law: i.e. the Divine end of the Law;
rather harsh.
15. **ܠܥܝܢܐ**: the other spelling is **ܠܥܝܢܐ**, as with the imperfect of
ܠܥܝܢܐ, or **ܠܥܝܢܐ**, 5, 19 and **ܠܥܝܢܐ**.
18, 19. **ܠܥܝܢܐ**: seems to be in both cases Peal, in the first a free
rendering of *καταργεῖν*; and thus **ܠܥܝܢܐ**; in this form *o* may be original
as well as the Syriac **ܠܥܝܢܐ**.
21. **ܠܥܝܢܐ**: we find **ܠܥܝܢܐ**, **ܠܥܝܢܐ**, **ܠܥܝܢܐ** (56, 1), **ܠܥܝܢܐ**, **ܠܥܝܢܐ**,
ܠܥܝܢܐ 78, 14.
6, 4, 5. Note the difference between the masculine **ܠܥܝܢܐ** **ܠܥܝܢܐ**
and the feminine **ܠܥܝܢܐ** **ܠܥܝܢܐ**, both for the neuter of the Greek text.
6. **ܠܥܝܢܐ**: **ܠܥܝܢܐ** 113, 8; **ܠܥܝܢܐ** **ܠܥܝܢܐ** 105, 4.

5. **ܚܚܝܕ**: note the orthography; not yet found in the *Thesaurus*, 2195; on the spelling with **ܚ** comp. **ܚܝܕܐ** 17, 13. If there is any connection between **ܚܚܝܕ** and μέσος, we should compare Guglielmo Franchi, *Sole della lingua santa* (Bergamo 1591, p. 22), who in order to explain the different pronunciation of **ܝ** and **ܝ̈** adduces “un bellissimo esempio” from the *Principij della lingua Toscana* of Claudio Tolomei, scil. mezzo = medesimo = medius = **ܝ**, and mezzo = maturus = **ܝ̈**.

17. **ܚܚܝܕܐ**: note the orthography; **ܚܝܕܐ ܡܢ ܠܗܘܪܐ** cannot be “a holy temple of the Lord.” Read **ܚܝܕܐ**.

10, 1. **ܠܚܝܕܐ**: **ܠܚܝܕܐ** 116, 10.

2. **ܕܐܠ ܝܐܬܝܕܝܐ**: on **ܝܐ**, cf. above on 2, 11, 3, 15; the status absolutus **ܠܚܝܕܐ ܕܐܠ** 11, 7.

3. After **ܠܚܝܕܐ** the word for πατρίδα is missing.

5. **ܠܚܝܕܐ**: in no other dialect is **ܝܕܐ** so frequently used for ἄνθρωπος; this is of importance for the question of the original meaning of ὁ υἱὸς τοῦ ἀνθρώπου in the N.T.

9. **ܠܚܝܕܐ**: an interesting spelling for **ܠܚܝܕܐ**.

16. **ܠܚܝܕܐ**: probably = **ܠܚܝܕܐ** 118, 6; comp. on 7, 8.

How can this lesson from Phil. ii. be inscribed “to Timothy”? In the Greek Church they begin to read Philippians on Monday of the 25th week (see Scrivener, p. 86, n. 3); the Nestorians read Phil. i. 27—ii. 12 on Sunday after the Ascension; on Ascension day two lessons from 1 Timothy.

17. **ܚܚܝܕܐ**: write **ܚܚܝܕܐ**.

11, 12. **ܠܚܝܕܐ** = τὸ ἐπιεικὲς ὑμῶν is of unusual interest; the chief meaning of **ܚܚܝܕܐ**, Hebr. **חַיִּים** being φρόνιμος, wise, from Gen. iii. 1 to Matt. x. 16 in the Peshito and the Syro-Palestinian; but here it must be = *forbearing*, or rather *gentle* and *kind*. Now compare Luke xvi. 8 “and his lord commended the unrighteous steward ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν αὐτῶν εἰσιν.” This cannot mean—as it is still translated in the R.V.—the children of this world are *for their own generation* (or *age*) wiser, but, they behave towards their fellow men more wisely, i.e. kindly and gently, than many pious people do towards their fellows. Jesus must have observed that piety is sometimes combined with hard, unkind or avaricious behaviour towards the brethren; therefore He recommended His disciples to be **ܚܚܝܕܐ**.

13. **حلم**: besides this spelling we find **حولم**, **حلم**, **حلمب**, see Schwally, 41.

18. **ကိန်း**: this must be some form for **ကွန်း**; we have **ကွန်း** 4, 16; **ကွန်း** **ကွန်း** 48, 9; **ကွန်း** 48, 8; **ကွန်း** 12, 15, 16; **ကွန်း** 36, 16; **ကွန်း** 53, 14; at present I know no other example of it.

فہرست : see the Glossary.

20. **Լաւանի**: beside **լանի** l. 21; in Luke xiv. 10 we have the st. abs. **Լաւանի**, like **Լաւանի** 6, 17; the masculine form is not yet found elsewhere.

12, 2. ,εν: the fact that the simple preposition *ἐν* almost regularly corresponds in this dialect to *εν* is of value for the question, what is the meaning of *ἐντός* in a passage like Luke xvii. 21 *ἡ βασιλεία τοῦ θεοῦ ἐντός ὑμῶν ἐστίν*?

⁴ ስጦታዎች: comp. ስጦታዎች 120, 6; ቢያንስ ስጦታዎች
34, 17.

ܠܗܐ ܫܠܡܟܡܢ: either a transposition from Colossians or from Thessalonians; comp. the similar form **13**, 1. Col. i. 1-21 is read among the Nestorians on 'New Sunday' (Maclean, p. 275).

5. **החלם**: various spellings; **החלם 21, 11**; **החלם, 44, 7**; **החלם 74, 18**; **החלם 97, 18**.

6. $\text{מ} = \text{מ} \text{מ}$; also l. 9; מ 64, 5.

14. **၂၁၈၈:** we should be justified in striking out ၈.

13, 1. طالعہ: it is interesting to find ط (= لد) also in this dialect, cf. P. Smith, 529.

3. **מסרת**: corresponds exactly to Neo-Hebr. **מסרת** or **מסרת**.

4. **حالا:** again $a = a$.

14. On spellings like **חבב** and **חבב** see above p. xvi; **חבב**
22, 13.

17. ഓർമ്മ: we should expect the feminine.

19. **ἵνα**: *θριαμβεύσας*. Should we think of any form of *πομπή*? But why not **α**?

14, 4. **𐤁𐤕**: comp. ll. 12, 13; the use of this verb and its confusion with **𐤁𐤕**, **𐤁𐤕** will explain the reading of the Sinai Palimpsest in John iv. 25, **𐤁𐤕** for ἀναγγελεῖ.

19. **ܐܬܝܬܐ**: the Syriac form is **ܐܬܝܬܐ**. No example of it is yet met. found in Palestinian Syriac.

20. **ܐܬܝܬܐ**: The punctuation is very strange.

21. **ܐܬܝܬܐ**: this form is not yet in the *Thesaurus*.

22. **ܐܬܝܬܐ**: the common way to give the Greek **ἔπε** in this dialect, though **ܐܬܝܬܐ** is also found (50, 21), see 79, 3, 10.

23. **ܐܬܝܬܐ**: periphrastic for **ܐܬܝܬܐ**. For **ܐܬܝܬܐ** write **ܐܬܝܬܐ** **ܐܬܝܬܐ**. **ܐܬܝܬܐ** is written in various ways.

24. **ܐܬܝܬܐ**: see Part II. of these Notes (p. lxxiv).

25. **ܐܬܝܬܐ**: see Glossary.

26. **ܐܬܝܬܐ**: write **ܐܬܝܬܐ**.

27. **ܐܬܝܬܐ**: with imperfect for the Greek infinitive: cf. **ܐܬܝܬܐ**

28. 28: 28, 3, 24

29. **ܐܬܝܬܐ**: i.e. **ܐܬܝܬܐ** (Heb. **אָהַב**) = **ܐܬܝܬܐ**.

30. **ܐܬܝܬܐ**: on this way of expressing the imperative, see note on 3, 17.

31. **ܐܬܝܬܐ**: for **ܐܬܝܬܐ**, write (probably) **ܐܬܝܬܐ**.

32. 3. **ܐܬܝܬܐ**: **ܐܬܝܬܐ** is not yet clear to me.

33. **ܐܬܝܬܐ**: assurance to depart.

34. **ܐܬܝܬܐ**: we should expect **ܐܬܝܬܐ**, the purification.

35. **ܐܬܝܬܐ**: **ܐܬܝܬܐ**: not so in Hebrew or Syriac.

36. **ܐܬܝܬܐ**: the suffix of the 1st pers. sing. would be explained, if the *translators* had connected these words with the following.

37. 3. **ܐܬܝܬܐ**: **ܐܬܝܬܐ** might have been quoted for Gen. i. 1 (**ܐܬܝܬܐ** **ܐܬܝܬܐ** **ܐܬܝܬܐ**) and thus **ܐܬܝܬܐ** 24, 4: cf. further 35, 21, 22.



















































38. **ܐܬܝܬܐ**: comp. on 2, 3.

39. **ܐܬܝܬܐ**: not clear.

40. **ܐܬܝܬܐ**: the forms of the proper names deserve special investigation. How does it come about that Isaiah so frequently loses its first letter? The text is not a transcription of the Greek.

41. **ܐܬܝܬܐ**: **ܐܬܝܬܐ** has regularly lost its **ܐ**: cf. 68, 21, 23, **ܐܬܝܬܐ** and **ܐܬܝܬܐ** 24, 6: 30, 13.

42. 7. **ܐܬܝܬܐ**: the status cstr. pl. is not often spelt with **ܐ**: but cf. 61, 17, **ܐܬܝܬܐ** **ܐܬܝܬܐ** and **ܐܬܝܬܐ** beside **ܐܬܝܬܐ** etc.

9. : read .
11. :  is here *mater lectionis*.
- 25, 6. : note the orthography; not mentioned in P. Smith or Schwally.
10.  : for  we might expect  or .
16.  is (plural of the) imperative Pael.
17.  : Schwally explains the forms as Afel; but they might be Peal, the  coming in under the influence of .
18. : in Egypt, is of course a misspelling for 
ἐν παγίδι.
19.  : Greek *ἐγκαθήμενοι*. At first everybody will be inclined to write  or ; but the form occurs too frequently.  must have been used in this dialect in a similar way as in German: es gibt Leute "dat homines"; comp. 26, 21; but 27, 17, ; 69, 5 and 6; 95, 11; 95, 22. *46. ܡܠܐ*
- 26, 9.  : is here not  *who*, but  *ethnos*.
11. : write .
- 16, 17.  : compare the *termini technici* of Hebrew grammar, *Mil'el* and *Milra'*.
19. : *πῖε*, therefore .
- 27, 4. : write .
17. : *ἐφ' ὑβρει*, is not yet in P. Smith or Schwally.
- 28, 12.  : *ἐν τοῖς δάσεσι τοῦ δρυμοῦ*, not in P. Smith or Schwally, from the root , not , but how about 30, 12  *τὴν ὕλην*? On  cf. 30, 13 and the Hebrew Dictionary of Brown-Driver-Briggs, p. 361 (not in Syriac).
17. : here the suffix with .
21. : cf. 31, 19, 48, 16; it is a great pity that former collators of the MSS. of the Greek Bible neglected to note everywhere the division into chapters and paragraphs.
- 29, 7. : in the next line . Such is the freedom of orthography.
15. : for this use of , to express Shewa mobile, cf. further, 64, 18 .

31, 19. ܐܝܫܐ: *Iesouai*; was the copyist thinking of ܐܝܫܐ, when he added the ܐ? not in Peshito; 32, 16 ܐܝܫܐ.

32, 8. ܐܝܫܐ: an interesting formation of the noun.

33, 2. ܐܝܫܐ: I have not found anywhere else in this Lectionary ܐ = ܐ; therefore it might be a mere misspelling here.

4. ܐܝܫܐ: note the spelling with ܐ.

15. ܐܝܫܐ is here 3 f. pf. from ܐܝܫܐ to come, = ܐܝܫܐ.

34, 9. ܐܝܫܐ: *γενόμενος*; the form can scarcely be explained otherwise than as part. perf. Peal = ܐܝܫܐ; but why is it twice written without ܐ?

12. ܐܝܫܐ, ܐܝܫܐ: note the orthography.

21. ܐܝܫܐ: must come from ܐܝܫܐ to *fill*, not from ܐܝܫܐ to *speak*.

35, 8. ܐܝܫܐ: read ܐܝܫܐ.

36, 13. ܐܝܫܐ: if correct, this would be ܐܝܫܐ.

21. ܐܝܫܐ ܐܝܫܐ ܐܝܫܐ: here ܐܝܫܐ is treated as singular, and in ll. 2 and 5 as plural ܐܝܫܐ ܐܝܫܐ; 38, 10, 46, 6 we have, in the same connexion, ܐܝܫܐ.

38, 13. ܐܝܫܐ ܐܝܫܐ: this would be "thus speaks God"; it must be of course ܐܝܫܐ ܐܝܫܐ: *οὗτος ἐρεῖ τοῦ θεοῦ εἰμι*.

39, 14. ܐܝܫܐ: *καὶ ἐρεῖς* would be ܐܝܫܐ.

40, 9, 10. ܐܝܫܐ: probably a misspelling for ܐܝܫܐ.

18. ܐܝܫܐ ܐܝܫܐ: write ܐܝܫܐ.

41, 11. ܐܝܫܐ ܐܝܫܐ cannot be right, it must be ܐܝܫܐ.

16. ܐܝܫܐ: read ܐܝܫܐ, *κατακέκριται*.

18. ܐܝܫܐ ܐܝܫܐ ܐܝܫܐ: read ܐܝܫܐ and construe it with the preceding and not with the following word; or ܐܝܫܐ ܐܝܫܐ.

22. ܐܝܫܐ: put in the plural because of ܐܝܫܐ.

42, 5. ܐܝܫܐ: note the ܐ, as above in ܐܝܫܐ.

11. ܐܝܫܐ: this spelling of the word is rather rare; ܐܝܫܐ 56, 6; 58, 11; 59, 1, etc.

43, 2. ܐܝܫܐ: on the different spellings of this word see Schwally, p. 21. ܐܝܫܐ— and ܐܝܫܐ— vary in this MS. regularly, ܐܝܫܐ— I do not remember having met with before.

8. **יִשְׂרָאֵל יִשְׂרָאֵל**: according to the Hebrew usage we should expect either **יִשְׂרָאֵל יִשְׂרָאֵל** or **יִשְׂרָאֵל יִשְׂרָאֵל** or **יִשְׂרָאֵל יִשְׂרָאֵל**, not the singular and plural joined with **א**.

44, 1. **יִשְׂרָאֵל יִשְׂרָאֵל**: the **א** must be removed.

4. **יִשְׂרָאֵל**: on **יִשְׂרָאֵל** = **יִשְׂרָאֵל** see Glossary.

45, 14. **יִשְׂרָאֵל**: diminutives are not very frequent in this text; cf. above **יִשְׂרָאֵל** 32, 8.

19. **יִשְׂרָאֵל**: from **יִשְׂרָאֵל**, but **יִשְׂרָאֵל** in the same line from **יִשְׂרָאֵל**.

46, 12. **יִשְׂרָאֵל**: note the orthography; we have **י** as well as **א** in such forms; cf. 50, 9 **יִשְׂרָאֵל**; 72, 13 **יִשְׂרָאֵל**; 85, 13 **יִשְׂרָאֵל**; 86, 23 **יִשְׂרָאֵל**.

20. **יִשְׂרָאֵל**: the writer intended **יִשְׂרָאֵל**.

47, 2. **יִשְׂרָאֵל**: read (probably) **יִשְׂרָאֵל**, cf. 50, 13.

17. **יִשְׂרָאֵל**: the first example known to me of **י** "where" with the preposition **ב**; **י** **ב** and **י** are frequent.

19. **יִשְׂרָאֵל**: imperative, = **יִשְׂרָאֵל**.

49, 2. **יִשְׂרָאֵל**: must be either imperative, and should be without **י**, or jussive, and should have **-וּ** instead of **-וֹ**.

5. **יִשְׂרָאֵל...יִשְׂרָאֵל**: a nice example of the change of these roots; cf. ll. 11, 12.

12. **יִשְׂרָאֵל**: note the spelling with **י** and two **י**.

51, 10. **יִשְׂרָאֵל**: note this (Arabic) spelling of the name Aaron; p. 59, 17 **יִשְׂרָאֵל**.

52, 3. **יִשְׂרָאֵל**: write **יִשְׂרָאֵל**.

53, 23. **יִשְׂרָאֵל יִשְׂרָאֵל**: there are several examples of the so-called *infinitivus absolutus* in these texts 54, 18; 72, 15; 73, 6, 7 and 84, 11, 12; compare the statistics of R. H. Charles in his *Apocalypse of Baruch* (London, 1896, p. xlvi ff.).

54, 8. **יִשְׂרָאֵל**: more frequently **יִשְׂרָאֵל**.

55, 13. **יִשְׂרָאֵל**: the **י** shows that the form is Pael.

56, 9, 10. **יִשְׂרָאֵל יִשְׂרָאֵל**: = *νῑφ ἄνθρώπου*; an interesting passage for the question on "the Son of Man" in the N.T., see Hans Lietzmann, *Der Menschensohn* (Freiburg i. Br. u. Leipzig, 1896) p. 32 f., who calls it a "monstrous formation."

14. ܡܚܬܐ: here ἀλλότριαι, p. 44, 20 ܡܚܬܐ ܡܡܚܬܐ ܡܚܬܐ ܡܚܬܐ = ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, a good example of the words with "Gegensinn."

58, 5. ܡܚܬܐ write ܡܚܬܐ.

6. ܡܚܬܐ: one of the Greek words which have been completely Syriacised.

11. ܡܚܬܐ: spelt here exactly as in Hebrew.

16. ܡܚܬܐ: a rare spelling of the suffix of the 3rd p. m.

61, 2. ܡܚܬܐ: plural.

4, 5. ܡܚܬܐ: = ܡܚܬܐ.

8. ܡܚܬܐ ܡܚܬܐ: l. 12 ܡܚܬܐ ܡܚܬܐ; note the difference between the status absolutus and emphaticus; the former being identical as to its form with the status constructus; thus ܡܚܬܐ ܡܚܬܐ 62, 6 and ܡܚܬܐ ܡܚܬܐ l. 11; comp. also ܡܚܬܐ ܡܚܬܐ 62, 7 and ܡܚܬܐ ܡܚܬܐ l. 23.

65, 3. ܡܚܬܐ: P. Smith, col. 1121, mentions this form as quoted by Bar Ali, but he had no example of it.

10. ܡܚܬܐ: this spelling is found here for the first time.

20. ܡܚܬܐ: note the spelling with ܡ; cf. 67, 1, 16; 68, 17 ܡܚܬܐ; 77, 17 ܡܚܬܐ beside ܡܚܬܐ l. 14; 84, 16, 24; 89, 21; 90, 22; 92, 17; 99, 3.

66, 8. ܡܚܬܐ ܡܚܬܐ: spelt exactly as in Hebrew, 65, 18 ܡܚܬܐ ܡܚܬܐ as in Syriac.

67, 10. ܡܚܬܐ: P. Smith mentions ܡܚܬܐ or ܡܚܬܐ *viridis* from BA and BB; but this ܡܚܬܐ corresponds to ܡܚܬܐ, ܡܚܬܐ; cf. 83, 2.

70, 1. ܡܚܬܐ: the form looks as if it were part. Afel from a root ܡܚܬܐ = ܡܚܬܐ; but it is merely a variant spelling of the common part. Afel ܡܚܬܐ; and therefore is not to be pronounced *mauhē*, but *mahe*; cf. 76, 5.

6. ܡܚܬܐ: supply ܡ before the word.

19. ܡܚܬܐ: not ܡܚܬܐ or ܡܚܬܐ; 71, 13.

71, 6. ܡܚܬܐ: cf. 87, 1; note the various spellings; ܡܚܬܐ l. 7;

66, 14 ܡܚܬܐ and ܡܚܬܐ.

12. ܡܚܬܐ: is this a misprint, a misspelling or an idiom?

15. ܡܚܬܐ: on this form De Lagarde treated in *Mittheilungen*, 4, 336.

He concluded from it that these Aramaeans had a word of their own ("ein einheimisches Wort") for *προφήτης*. The Arabic *نبي* and the corresponding Syriac form he considered as "loan-words" from the Hebrew. But ܢܒܝ is merely a different spelling for ܢܒ as ܠܥܡܐ for ܥܡܐ etc. and is therefore not conclusive.

19. ܐܡܪ: the nicest example for the different spelling of this pronoun will be found in the ladies' edition of the *Evangeliarium Hierosolymitanum* in Matt. xii. 32 where Cod. A has ܐܡܪܬܐ, Cod. B ܐܡܪܐ, Cod. C ܐܡܪܬܐ.

72, 1. ܡܕܐ: note the emphatic use of this ܡܕܐ, ܡܕܐ ܠܠܐ 84, 23; beside ܡܕܐ ܠܠܐ 67, 2 we find also ܠܠܐ ܡܕܐ; ܠܠܐ ܡܕܐ 84, 3.

15. ܡܡ: so far as I am aware, this is the only example of this spelling in the Lectionary; 37, 3, 19 we have ܡܡܐ.

73, 20. ܡܡܐ: this translation of *περιούσιος* explains the rendering of *ἐπιούσιος* in the Lord's Prayer, in the *Evangeliarium*: *ἐπιούσιος* was taken in the sense of *περιούσιος*.

74, 5. ܠܠܐ: why do we find in the common Syriac ܠܠܐ, not ܠܠܐ?

75, 3. ܠܠܐ: this is the word which must be added to the Hebrew Dictionaries for *על-עולה* in Job xxxvi. 33. Already Reifmann, Grätz, F. Perles (*Analekten*, 1895, 38, 92) recognised it; but even in the latest edition of Gesenius it is not mentioned. *ܠܠܐ* is the word which must be added to the Hebrew Dictionaries for *על-עולה* in Job xxxvi. 33.

4, 5. ܠܠܐ: read ܠܠܐ.

14. ܠܠܐ: comp. on this spelling the note on 2, 4.

77, 7. ܠܠܐ: how is this form of the suffix to be explained?

In the *Evangeliarium* we read Luke xx. 3, a similar form ܠܠܐ "I shall ask you," but Cod. B has there ܠܠܐ, Cod. C ܠܠܐ; therefore the ܠ cannot be the so-called *Nun energicum* of the Hebrew grammar, but comes from the pronoun of the first person.

14. ܠܠܐ: here we should read ܠܠܐ.

79, 5. ܠܠܐ: no doubt = ܠܠܐ; comp. ll. 15, 20.

80, 4. ܠܠܐ: the ܐ instead of ܐ apparently under the influence of ܐ.

6. **מחל**: see on this interesting word, Lagarde, *Mittheilungen* 4, 336, and E. Nestle, *The Expository Times*, Dec. 1896, p. 138.

12. **אחבא**: why did the same translator, who gave here *ἐγέμετο* twice in this way, return to the simple **אמ** l. 18 ff. Did the natural feeling overcome grammatical rules? And thus **אחבא** l. 20, **81**, 23, but **אמ** **81**, 5, 14.

82, 8. **אחבא**: why two **א**? Is there a trace of the dual?

83, 7. **אח**: note this use of **אח** after a noun (**אחבא**); again in l. 8.

13. **אח** **ל** **אח**: as in Hebrew **אח**, thus here **ל** **אח** is construed with the imperfect, where we should expect the pluperfect.

85, 15. **אחבא**: we should expect the feminine with **אחבא**; cf. l. 19.

86, 14. **אח**: the imperfect is scarcely possible.

15. **אח**: what is this form? *infinitivus absolutus*? *status absolutus* of **אח**? For the latter we have John iv. 41 **אח**; see Schwally 59. Cod. B reads there **אח** **אח**, AC **אח** **אח**.

87, 5, 6. **אח** **ל**: an exact imitation of the Greek *μή ποτε*, which would be impossible in a Semitic original.

89, 2. **אח** **אח**: is incorrect, the plural of the predicate with the singular of the subject; therefore strike out the **אח**.

7. **אח**: what is this? A participle = Hebr. **אח**?

8. **אח**: on **א** in its relation to Greek *χ* cf. Lagarde, *Mittheilungen* 4, 330.

14. **אח**: *κιβωτός*, treated as a Semitic word ending in **אח**; O. Gruppe, in his *Griechische Mythologie* (1897), supposes that *Θῆβαι* is = **אח**, which is on the other hand considered to be identical with *κιβωτός*.

90, 16. **אח** **אח**: the *pronomen demonstrativum* may stand before or after the noun, more frequently after, but cf. **91**, 11, 14 **אח** **אח** **101**; 20 in the same line both cases: **אח** **אח** and **אח** **אח**.

91, 16. **אח** **אח**: this is against the rule which we know from the Hebrew; compare here **89**, 8 **אח**; **98**, 5 **אח**.

102, 2, 3. **ܡܠܟܐܢܐ ... ܡܠܟܐܢܐ ܡܠܟܐ**: note the freedom of spelling.

103, 18. **ܡܠܟܐ**: an irregular form: *our house* would be **ܡܠܟܐ**, *our houses* **ܡܠܟܐܢܐ** or **ܡܠܟܐܢܐ**: but comp. 112, 9 **ܡܠܟܐܢܐܢܐ**.

104, 1. **ܡܠܟܐ**: the word is not yet found in the *Thesaurus* with the suffix of the 1st p. pl.

3. **ܡܠܟܐܢܐ**: read **ܡܠܟܐܢܐ** as fem. part.

106, 3. **ܡܠܟܐܢܐ**: this rendering of **ܡܠܟܐܢܐ** = **ܡܠܟܐܢܐ** is in this connection rather awkward: **ܡܠܟܐܢܐ ... ܡܠܟܐܢܐ ... ܡܠܟܐܢܐ**.

18. **ܡܠܟܐ**: the preposition is spelt in various ways, as here, 107, 4; **ܡܠܟܐ** 107, 14, 15.

ܡܠܟܐ: this cannot be Pael, but is merely a variant spelling for **ܡܠܟܐ** ll. 11, 20; comp. *vice versa* **ܡܠܟܐ** imp. 110, 18; **ܡܠܟܐ** 104, 15.

107, 1. **ܡܠܟܐܢܐ ܡܠܟܐܢܐ**: what is **ܡܠܟܐܢܐ**? *infinitivus absolutus* = Hebr. **ܡܠܟܐܢܐ**? cf. Dalman, § 63, 3. On the following **ܡܠܟܐ** cf. above, p. 86, 15, on the inf. abs. above on p. 53, 23, and 108, 10 **ܡܠܟܐ**.

11. **ܡܠܟܐܢܐ**: probably not plural, but the termination **ܐ** = **ܐ** = **ܐ**.

109, 13. **ܡܠܟܐܢܐ**: **ܡܠܟܐܢܐ** of the Codex leads to **ܡܠܟܐܢܐ**.

110, 2. **ܡܠܟܐܢܐ**: read **ܡܠܟܐܢܐ**.

111, 10. **ܡܠܟܐܢܐ**: comp. Schwally, p. 47 f. and the Targum of Isaiah xlii. 2: **ܡܠܟܐܢܐ ܡܠܟܐܢܐ**.

112, 16. **ܡܠܟܐܢܐ**: p. 10, 9 we read the regular Afel **ܡܠܟܐܢܐ**, but what is **ܡܠܟܐܢܐ**? a verbal form modelled after the adjective **ܡܠܟܐܢܐ**; see Dalman, p. 200 s.v. *Pael* and *Denominalia*; cf. 123, 19 **ܡܠܟܐܢܐ**.

113, 11. **ܡܠܟܐܢܐ ܡܠܟܐܢܐ**: the spelling of **ܡܠܟܐܢܐ** is strange, no example in Dalman, p. 112; and **ܡܠܟܐܢܐ** may be placed beside **ܡܠܟܐܢܐ** 112, 18.

114, 3. **ܡܠܟܐܢܐ**: compare with this form **ܡܠܟܐܢܐ** 107, 1 etc.

5. **ܡܠܟܐܢܐ**: probably perfect Pael = **ܡܠܟܐܢܐ**.

116, 14. **ܡܠܟܐܢܐ**: here we have the regular form, not **ܡܠܟܐܢܐ**, as above.

15. ܐܬܬܝܕܥܐ: understand ܐܬܬܝܕܥܐ.

116, 4. ܡܢܐܠ: write ܡܢܐܠ. 'Εθνη = heathen is in all passages of this Lectionary given by "Aramaean." In *Anecdota Oxon.* IX. pp. 63, 88 we find ܡܢܠܐܢ for ἑθνικῶς, not ܡܢܠܐܢ, if the reading be correct there.

13. ܡܠܝܬܐ: write ܡܠܝܬܐ as 117, 2 and cf. above, p. 56, 9, 10.

20. ܐܬܐ: cf. l. 13 ܐܬܐܬܐ; 117, 1.

117, 5. ܡܠܝܬܐ ܡܠܐ: cf. l. 9 ܡܠܝܬܐ ܡܠܐ. For ܡܠܐ we I do not find an example in Dalman; on the 1st pers. pl. of the perfect he mentions (p. 204), that in the Galilean dialect it ends in *nān* (ܢܢ) or *n* (ܢ), in the Targum of Onkelos always in *nā* (ܢܐ); the Targums of Jerusalem show both forms. ܡܠܐ occurs here for the first time in this Lectionary, if I am not mistaken; comp. the following ܡܠܐܬܐ and ܡܠܝܬܐ. Comp. Schwally, p. 5; further, 128, 8 ܡܠܐ by the side of ܡܠܐ 8, 16.

118, 4. ܡܠܝܬܐܬܐ may mean (1) transgressor, (2) transgression (l. 5); how are the forms to be distinguished? the first ܡܠܝܬܐ; but the second?

9. ܡܠܐ: note spelling; p. 14, 3 ܡܠܐ.

119, 17. ܡܠܐܬܐ ܐܠ: that ܐܠ is nothing but the st. cstr. of ܡܠܐܬܐ was no longer felt in this connection; comp. also ܡܠܐܬܐܬܐ ܡܠܐܬܐ *Anecd.* IX. pp. 65, 90.

18. ܡܠܐܬܐ: on this form see above, pp. xvi, xvii.

120, 2. ܡܠܐܬܐ is apparently the same form as ܡܠܐܬܐ 119, 15.

19. ܡܠܐܬܐ: add ܐ.

122, 13. ܡܠܐܬܐ: P. Smith has no example of this root (as a verb) from Palestinian Syriac; is it Pael or Afel?

123, 1. ܡܠܐܬܐ ܡܠܐ: once more a confusion in the heading. 1 Cor. xv. 1-20 is read in the Nestorian Church (according to Maclean, p. 275) on "Tuesday of Week of Weeks" between two Lessons from Ephes. vi. and iv.; in the Greek Church (Scrivener, p. 82) on Κυριακή 13.

124, 8. ܡܠܐܬܐܬܐ gives a good sense: they walk in the light of thy Saviour; but the Greek Text shows that here there must be some form of ܡܠܐܬܐ.

134, 4. ܠܐܢ : there is no reason for the *status emphaticus*; write ܠܐܢ.

5. ܐܠܐܢ: this spelling occurs here for the first time; P. Smith quotes Luke xiv. 22 ܐܠܐܢ = ,ܐܠܐܢ from a passage which is in the Vatican Codex supplied by a later hand; in the Sinaitic MSS. of Mrs Lewis it is missing. What are we to consider as the pronunciation of the *status absolutus* in this dialect? Dalman, p. 120, gives no clue to it.

136. Is it owing to our want of knowledge, or the greater difficulty of these texts or, as I suspect, the unreliable state of their transmission, that, as soon as we leave the ground well known to us from Scripture, we meet with one difficulty after another? What is ܐܠܐܢ l. 7? ܠܐܢ l. 11? or ,ܐܠܐܢ ܠܐܢ ܐܠܐܢ **138**, 11, or ܐܠܐܢ l. 19? ܠܐܢ occurs three times **136**, 11, **138**, 14, **139**, 8, it must correspond to ܐܠܐܢ in the rest of these texts or to ܠܐܢ in the common Syriac.

ADDITIONAL NOTES ON THE PALIMPSEST LEAF FROM CAIRO (p. cxxxviii f.).

Job vii. 21, last line. A contraction of the personal pronoun of the first pers. sg. with ܐܠܐܢ; comp. above on **77**, 7.

1 Sam. i. 1. Short as this bit is, yet it is interesting, for it combines the readings *τις* or *εις*, *Σωφιν* (or *Σωφίμ*) and *Ἱερεμὴλ*, which we do not find together in our Greek MSS. Those which have the first two readings as A, have not the third (*Ἱεροαμ* in its place). *Sophim* or a similar form is attested according to Holmes-Parsons only by AC 247 (*Σοφείμ*), and Origen (*Sophin*). It is not to be found in *Lucian* (as restored by Lagarde), with whose text Burkitt and Stenning consider that the fragments from 3 Kings ii. and ix. which were published by the latter in Part IX. of the *Anecdota Oxoniensia* agree (Semitic Series, Vol. I. p. 32).

II. THE UNDERLYING GREEK TEXT.

A. OLD TESTAMENT.

I. *Pentateuch.*

(1) Genesis	(2) Exodus	(3) Deuteronomy
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II. *Poetical Books.*

(1) Psalms	(2) Proverbs	(3) Job
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III. *Prophets.*

(1) Amos	(2) Micah	(3) Joel
(4) Jonah	(5) Zechariah	(6) Isaiah
(7) Jeremiah		

I. PENTATEUCH.

(1) GENESIS.

(1) Gen. I. 1—III. 24 = no. 60, pp. 80–87.

I. 1. **ܐܝܢ** would literally be = *ἀπ' ἀρχῆς* instead of *ἐν ἀρχῇ* of all our present texts. Compare on this difference the first note of Th. ZAHN in his work on *Tatians Diatessaron* (Forschungen zur Geschichte des neutestamentlichen Kanons und der altkirchlichen Literatur, Erster Theil, 1881), and the remarks of Paul de LAGARDE, *Mittheilungen*, I. 115, 116. "If the Armenian MSS. really vary between *ι σακζβουουστ* and *ι σακζβανη*, we must infer that in the Syriac original (of John i. 1) **ܠܫܝܬ** and **ܠܫܝܬ ܡܢ** or **ܠܫܝܬܐ ܡܢ** varied, and it would certainly be of interest for the History of the Dogma to know which of the three Tatian really wrote." It is a great pity that in the Sinai Palimpsest the very leaf is missing which contained John i. 1; but viii. 44 we read in one of those passages which Mrs LEWIS retranscribed after the work of the triumviri BENSLY, HARRIS, BURKITT, the very same expression as is found here, **ܐܝܢ** for *ἀπ' ἀρχῆς*¹. For another example of the translation of *ἐν* by **ܐܝܢ** see p. 113, 7 = Ps. xl. 1, **ܐܝܢ ܡܝܢ ܕܝܡܝܢ** for *ἐν ἡμέραις*.

¹ I have collected many materials for the history of the first word of the Bible (and of the Gospel of John) *ἐν ἀρχῇ*. I quote only some passages as to the usage in Syriac:

(a) **ܐܝܢ ܕܝܡܝܢ** is used in connection with Gen. i. 1 or John i. 1 in

9. **ܐܠܚܐܝܠ** (imper. 2nd pers.) is not an exact rendering of *συναχθήτω* (3rd pers.). I do not however note such differences, as they do not presuppose a real variant.

Om. τὸ ὑποκάτω τοῦ οὐρανοῦ 2°; compare in HOLMES the notation of the same omission in "Theoph. in MS. bibl. Bodl. et in Edd. excepta Oxon.," also in "Eustath. Hexaem. p. 6."

Aphraates ܐ 17, ܐ 9, ܐ 10; in connection with Matt. xxv. 34 **ܐܠܐ** 17, **ܐܠܐ** 1, ܐܠܐ 11, 12.

(b) **ܐܠܐܝܠ** ܐ : ܐ 11; ܐܠܐ 18.

(c) **ܐܠܐܝܠ** : ܐ 10, ܐ 7.

Compare further:

(a) **ܐܠܐܝܠ** ܐ Matt. xix. 8, Mc. x. 6, in the Sinai Palimpsest; Sir. xxxix. 25, Barhebraeus on Ps. i. (102, 100 ed. Lag.), Targum, Ps. l. 1; Duval, *Grammaire Syr.* p. 356 n.

(b) **ܐܠܐܝܠ** ܐ Hab. i. 12 (Hexapla), Prov. viii. 23 (Pesh.), Jer. xxxiii. 7, xlix. 35, Is. xl. 22 (comp. Driver, *Isaiah*, 199, 3), Titus Bostrenus, 29, 26 (= *την αρχην*).

(c) **ܐܠܐܝܠ** Cyrillonas (*ZDMG* 27, 589, 17), Ephrem (*Monumenta Syriaca*, II. 36, l. 17; l. 16 **ܐܠܐܝܠ**), Lagarde, *Analecta Syriaca*, 45, 24.

On the different pronunciation of **ܐܠܐܝܠ** conf. Barhebraeus on Gen. i. 1 (ed. LARSOW), Ephrem (or rather Jacob of Edessa) in Kirsch, *Chrestomathia Syriaca*², 169; Jacob of Edessa in his letter to George of Sarug (MARTIN, Introduction, 229). That **ܐܠܐܝܠ** occurs in the Old Testament three times at the beginning of the verse, was observed by *Elias Levita* (see BACHER in *ZDMG* 43, 233). What is the most original form of the word *rdʿš*, *rdʿš* or *rdʿš*, the Arabic, Syriac or Hebrew-Phœnician? Why do we call the Hebrew letter *reš*, and the Greek *ro*—whilst dropping the *σ* before *σας* or *σιν*—and the Latin *er*—with alef protheticum? Compare on the latter difference the medieval pun which suggested that a book contained nothing but *r ρ ρ*, i.e. *er-ro-res*, according to the verse:



R tenet Ausonium liber hoc, tenet atque Pelasgum

R tenet Hebraeum, praetereaue nihil.

(On a Coptic remark on **PIC** as meaning "head" and "beginning" to be found in cod. Hunt. 393, see REVILLOUT, *comptes rendus*, 1872, III. 1, 316 n.) There is an *Étude exégétique* on "Le premier mot de la Bible," by Eug. LE SAVOUREUX in the *Revue Théologique* of Montauban, v. n. 1, Juillet, 1878, 88-95; but the word deserves a new and most thorough monograph treating it from all points of view (etymology, meaning, history of its translations and explanations, its history in the arts of calligraphy and printing). Two beautiful specimens of Hebrew **ܐܠܐܝܠ** in Biblioth. Med. Laur. Catal. T. I. 1752 fol. A very curious remark occurs at the beginning of Codex Coislin. I. (= Holmes X.) *βαρησεθ παρ' Ἑβραίοις, ὅπερ ἐστὶν ἐρμηνευόμενον λόγοι ἡμερῶν*.

10. *συστέμματα* is rendered by the same word as *συναγωγαί* in the preceding verse. To those differences the same remark applies as to *v.* 9.


11. Om. *γένος εἰς*, as codd. 14, 15.

14. Om. *καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτός*. For  (= *εἰς ὧρας*) read  = *εἰς ἑνιαυτούς*.

16. Instead of the plural *εἰς ἀρχάς* we have the singular twice. Compare for this plural, which has not been noticed by Ball, the Hebrew text of Psalm cxxxvi. 9.

24, 25. Comp. note on p. 82. The omission (by homoioteleuton) may be due to the Greek text, or to the Syriac translator or the copyist of the Syriac text¹.

28. For *κτηνῶν καὶ πάσης τῆς γῆς* our text seems to presuppose *θηρίων καὶ πάντων τῶν κτηνῶν*; cf. cod. 72.

II. 4. : did the translator mistake *ἡμέρα* for a nominative? *ἡμέρα ἦ*.

8. Om. *κύριος*, cf. *b* (= editio Sixtina).

10. *ἐκεῖθεν*] praem. *καὶ*.

11. Om. *οὐ*, cf. codd. 25, 32, 56.

III. 2. *παντὸς*] *καρπού*, cf. Arab. 4.

3. Om. *τοῦ ξύλου*, cf. Arab. 4.

6. *ἀρεστὸν—κατανοῆσαι* is shortened, cf. Arab. 4.

9. Om. *κύριος*, cf. 19, 121, 128. || Om. *Ἀδάμ* 2°, cf. Lucian (ed. Lagarde), etc.

10. Om. *καὶ ἐκρύβην*, without any attestation.

13. Om. *κύριος*, cf. vi. 14, etc., and thus *v.* 22 with cod. 6, etc.

17. Om. *τῆς φωνῆς*, cf. 73. || *ἔφαγες* 2°] pr. *καὶ*.

(2) Gen. VI. 9—IX. 19=63, pp. 89—95.

VI. 9. *γενέσει*] *γενεᾶ*, with most codices. || *Σημ et Χαμ*] + *καὶ*, cf. Arab. 3.

13. Om. *ἰδὸν*, no other text.

14. *νοσσιᾶς*] pr. *καὶ* (cf. Arab. 3) et add. *νοσσιᾶς*; comp. Ball's edition of Genesis (in *Haupt's Sacred Books*) p. 52. "LAGARDE (*Orientalia*, 2, 95) suggested the repetition of the term (נִסְיָא), which is supported by PHILO (loculos loculos), as Nestle reminds me." Here "*Orientalia* II." is a mistake, I don't know whether it is the printer's or

¹ Comp. the Greek MS. 37 in Holmes.

mine, or Ball's, for *Onomastica sacra* (first edition, 1870, second edition, 1887, p. 367) where LAGARDE wrote: "Genesis 6, 14, scribe קַנְיִם קַנְיִם, si linguae hebraicae callentem te praestare velis." He referred to xiv. 10, xxxii. 17, Exod. viii. 10, Epiph. ed. Dindorf, 3^a xv. but not to the reading of PHILO, which is omitted also by HOLMES. OLSHAUSEN, Beiträge zur Kritik des überlieferten Textes im Buche Genesis in *Monatsberichte der K. Pr. Akademie der Wissenschaften zu Berlin*, aus dem Jahre 1870 (13. Juni), held the opinion that with this repetition the original form of the text was restored (womit die ursprüngliche Gestalt des Textes in der That hergestellt scheint). Is it not satisfactory to get from this remote quarter such a valuable confirmation of Lagarde's emendation?

15. πλάτος] + αὐτῆς?

16. τῆς κιβωτοῦ, which is omitted by many codices, is replaced in this Lectionary by the pronoun. It is very doubtful, whether we must presuppose a *Greek* pronoun, where we find one in Syriac. For instance, v. 19 τρέφῃς] + αὐτὰ (Copt.); 20 γένος] + αὐτῶν Arab. 1, 3.

20. Om. καὶ ἀπὸ πάντων τ. κτηνῶν κατὰ γένος, cf. 18, 72.

Om. τῶν ἐρπόντων ἐπὶ τῆς γῆς, cf. Arab. 1.

22. Om. κύριος, with many codd.

VII. 3. Om. τοῦ οὐρανοῦ (alone as it seems).

Om. πάντων (many).

6. ἦν 2^o] + τοῦ ὕδατος, cf. Lucian.

8. πετεινῶν τῶν καθαρῶν καὶ ἀπὸ τ. πετ. τ. μὴ καθαρῶν κ. ἀ. π. ἐρπετῶν τῶν ἐρπόντων.

11. Om. πᾶσαι, cf. 18, 58.

13. Νωὲ 1^o] + εἰς τὴν κιβωτὸν (cf. 20, Chrys.) καὶ μετ' αὐτοῦ Σ. καὶ X. καὶ Ἰ. υἱοὶ Νωὲ and om. afterwards μ. ἀ. εἰς τ. κιβ. (cf. again Chrys.).

14. Om. κατὰ γένος.

15. εἰσῆλθεν, cf. Lucian. || Om. ἄρσεν καὶ θῆλυ, cf. DE etc.

16. εἰσῆλθον, D etc.

17. Om. ἐπὶ τῆς γῆς 2^o, 74, 129, 134.

20. Om. τὰ ὑψηλά, E and many.

21. Om. καὶ τῶν κτηνῶν, Chrys.

22. Om. ζωῆς.

23. Om. πάσης, many.

VIII. 1. Om. πάντων τῶν 4^o, 37. || ὅσα] pr. καὶ.

3. ἐνεδίδου καὶ ἡλαιτονοῦτο (cf. DE) τὸ ὕδωρ + ἀπὸ τῆς γῆς (alone).

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3. THE STATE OF TEXAS

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The first of these is the unemployment problem. There are many who believe that the only way to solve this problem is by increasing the money supply. This is a dangerous policy, for it would lead to inflation and a loss of confidence in the dollar. The second problem is the balance of payments problem. This is a problem that has been caused by the overvalued dollar and the resulting loss of exports. The third problem is the deficit problem. The government has run up a large deficit, and this has led to a loss of confidence in the government's ability to manage the economy.

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2. Судебный - заказ на исполнение

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4. ~~YATIMBURA~~ - TIME IN DEATH

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21. *Agave americana* L.

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2. The so-called 'in situ' case

6. THE BIRTH - THE 1st 7 YEARS. D.M.

2 'm is 'dipr. case

1. 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 9

11/20/1914 to 11/20/1914
11/20/1914 to 11/20/1914

if you are 2, 3, etc. (MIL 50000 22 72 etc)

18. Om. πρὸς αὐτοὺς. || δεόμαι] + σου.
 19. δικαιοσ. σου] **אֲדַע**, probably δικαιοσ. αὐτοῦ, 72.
 20. τοῦ καταφυγεῖν με ἐκεῖ, καὶ διασωθήσομαι· ὅτι ἐστὶν μικρά· καὶ
 ζήσεται.
 21. Om. καὶ 2°, 31, 72, 83.
 22. Om. σπεῦσον οὖν. || Ζήγωρ] **יִזְרְאֵל**
 24. πῦρ καὶ θεῖον? || Om. ἐν αἷς—Λώτ, many. || Om. πάντα.
 26. αὐτοῦ] τοῦ Λώτ, 74, 106, etc.
 27. Om. τὸ πρωῒ.
 29. περιοίκου] περιχώρου?
 30. μετ' αὐτοῦ 2°] + ἐκεῖ, cf. Arab. 3.

(4) Gen. XXII. 1-19 = 69, pp. 105-107.

1. ὁ θεός] pr. καὶ.
 2. τὸν Ἰσαὰκ after τὸν υἱόν σου. || ἀνένεγκον] + μοι, 75, 135, Chrys.
 9. Om. ἐκεῖ, 19, 61, 106, etc.
 18. ἔθνη] + τῆς γῆς, many.
 19. ἐπορεύθησαν] + ἅμα, many.

(2) EXODUS.

(5) Exod. VIII. 22^b—IX. 35 = 49, pp. 59-63.

23. τοῦτο] pr. τὸ σημεῖον, A etc.
 26. Om. τὸ ῥῆμα τοῦτο, all, as it seems.
 27. τῷ θεῷ] pr. Κυρίῳ, A etc.
 29. "Ὁδε] ἰδοὺ. || τὸν θεόν] pr. κύριον. || ἀπὸ σοῦ ἢ κυν.] ἢ κυν. ἀπὸ
 Φαραὼ, many. || σου bis] αὐτοῦ bis, many. || Om. ἐξαπατήσαι, 15, 53.
 30. θεὸν] κύριον, 72.
 31. Om. καὶ τῶν θεραπόντων αὐτοῦ, 53.
 IX. 1. Om. τῶν Ἑβραίων, alone.
 3. Om. τε.
 4. Om. ἐν τῷ καιρῷ ἐκείνῳ, A* and many. || Αἰγυπτίων and τῶν
 υἱῶν Ἰσραὴλ, transp., 15, 18, 72. || πάντων τ. τοῦ Ἰσρ. υἱῶν] τῶν κτηνῶν
 τῶν υἱῶν Ἰσραὴλ, cf. A. || ῥητόν] **אֵל אֶלֶס**, cf. 72.
 5. Om. λέγων.
 6. τὸ ῥῆμα τοῦτο] + ἐπὶ τῆς γῆς, 55.
 7. Om. πάντων, A^a, and many. || ἐβαρύνθη] pr. καὶ, X etc.

8. πασάτω] + αὐτήν, many.
9. Om. καὶ ult., many.
10. καμινάϊας] + καὶ ἔστησαν, 15, 58, 72, Arab. 1, 2, cf. v. 1. || Om. φλυκτίδες, 29.
12. Om. αὐτῶν, 72. || Κύριος 2°] + τῷ Μωυσῇ, A^a and many.
13. Om. Φαραὼ.
14. Om. ἄλλος, A many.
15. θανατώσω] θανάτω, X etc.
20. τοὺς παῖδας (αὐτοῦ) καὶ τὰ κτήνη αὐτοῦ, 72 etc.
21. ἀφήκεν] + τοὺς παῖδας αὐτοῦ καὶ, 15, 58, 72, Arab. 1, 2.
24. χάλαζα] + ~~καὶ~~ = πατάσσουσα? || Om. ἡ δὲ χάλαζα, cf. 72, Arab. 1, 2. || ἐν Αἰγύπτῳ] ἐν πάσῃ γῇ (τῆς) Αἰγύπτου, 15, 58, 72, 130, Arab. 1, 2. Om. ἀφ' ἧς ἡμέρας—25. Αἰγύπτου.
25. Αἰγύπτου] + πάντα ὅσα ἦν ἐν τῷ πεδίῳ, B^b 19, 58, 72, etc. Arab. || Om. ἡ χάλαζα ult., many.
28. Om. περὶ ἐμοῦ, A etc.
29. μου] + πρὸς Κύριον, many. || ὑετὸς] + καὶ, 72.
30. θεὸν] Κύριον, A etc.
35. τῷ Μωυσῇ] ἐν χειρὶ Μωυσῇ, 15, 18, 72 (only these).

(6) Exod. X. 1—XI. 10 = 51, pp. 65–69.

1. τῶν θεραπόντων] pr. τὴν καρδίαν, 15, 58 etc. Arab. 3. || ἐπ' αὐτούς] ἐπ' αὐτόν, alone.
2. ἐμπέπαιχα] ἐνπέπραχα, 72, cf. πέπραχα, 53, ποιήσω, 106.
4. αὐρίον ταύτην τὴν ὄραν, 53, 72.
5. Om. τῆς γῆς 2°, A and many.
6. αὐτῶν] ὑμῶν? || Om. Μωυσῆς, many.
7. τῷ θεῷ] pr. Κυρίῳ, A and many.
9. υἱοῖς, θυγατράσιν et προβάτοις] + ἡμῶν, 15, 58, 72. || Κυρίου] + τοῦ θεοῦ ἡμῶν, B^{ab}A and many.
10. Vid. om. ἔστω. || Vid. om. μὴ.
11. ἀλλὰ πορεύεσθε (sine οἱ ἄνδρες) et λατρεύσατε.
12. γῆν 2°] + Αἰγύπτου, 15 etc. || Om. πᾶσαν.
13. ἐπήγαγεν] pr. Κύριος, B^{ab}A many. || τὸ πρῶτ' pr. καὶ, 84.
14. οὐ γέγονεν ἀκρις τοιαύτη, 15, 58, 72.
15. γῇ] pr. πάσῃ, B^{ab}A all.
18. τὸν θεόν] Κύριον, A etc.
19. om. αὐτήν, Arm. 1, 2.

21. (σκότος ψηλαφητον, 77).
 22. σκότος] + καὶ. || γνόφος] + καὶ.
 23. Om. καὶ 1°. || Om. τρεῖς ἡμέρας 1°, A etc.
 25. εἶπεν] + ~~καὶ~~ it. v. 28, 29.
 29. εἶρηκας] ~~διῶκε διακ~~ = καλῶς εἶρηκας, cod. 83 καθὼς εἶρ.,
 131 ὡς εἶρ., Georg. ut iuste dixisti.

- XI. 1. ἐκβολῇ] + ἐντεῦθεν, 15, 18, 58, Arm. 1, 2.
 2. πλησίον] + (αὐτοῦ) καὶ ἡ γυνὴ παρὰ τῆς πλησίον (αὐτῆς), B^cA, X, 18 etc. || χρυσᾶ] pr. σκεύη.
 3. Om. αὐτοῦ, 19, 72, 118, Ar. 1, 2. || αὐτοῦ] Φαραὼ καὶ ἐν ὀφθαλμοῖς τοῦ λαοῦ, 15, 18, 72.
 5. θρόνου] + αὐτοῦ, 15, 32, 72, etc. || Om. παντός.
 7. Om. οὐδὲ, many.
 8. Om. πάντες, 85, 135.
 9. Om. πληθύνων, A and many.
 10. Om. τὰ σημεῖα καὶ, A* and many. || Om. ταῦτα, 53, 59, 71. || Om. ἐν γῇ Αἰγύπτῳ, many. || εἰσῆκουσεν] ἠθέλησεν, A and many. || Αἰγύπτου] αὐτοῦ, A and many.

(3) DEUTERONOMY.

(7) Deut. X. 12—XI. 28 = 45, pp. 51—55.

12. Om. καὶ 2°, AF etc.
 13. φυλάισσέσθαι] pr. καὶ, Ar. 1, 3.
 14. ἡ γῆ] pr. καὶ, 16, 32, etc., Ar. 1, 3.
 15. μετ' αὐτοὺς] pr. καὶ, alone.
 16. Om. καὶ 1° (et vid. 2°). || σκληρυνεῖτε] + ἔτι AF etc.
 21. οὗτος 1°] + γὰρ, Arab. 3. || Om. ἐν σοὶ.
 XI. 1. δικαιώματα αὐτοῦ] + καὶ τὰς ἐντολὰς αὐτοῦ, AF etc.
 3. τέρατα] ἔργα, IV. 82, Arab. 1, Georg., 130 mg.
 4. Om. καὶ τὴν δύναμιν αὐτῶν, AF etc. || ἐπέκλυσεν τὸ ὕδωρ] ~~καὶ~~ αὐτῶν, illos in aqua, Ar. 3. || Om. καὶ 4°.
 6. τὴν μετ' αὐτῶν] τὴν μεγάλην, alone.
 7. Κυρίου] + τὰ μεγάλα, AF etc. || σήμερον] pr. ἕως, 82.
 10. εἰσπορεύῃ] ὑμεῖς εἰσπορεύεσθε, (A)F etc. || Om. καὶ. || Om. αὐτῶν, AF many.
 11. εἰσπορεύεσθε, 54, 74, 75, etc.
 12. Om. καὶ, 16, 30, 73, etc.

14. Om. καὶ 1°, Georg., Arm. || δώσει] + σοί, Chrys.
 16. προσέχετε ἑαυτοῖς, 19, 108, 118. || σου] ὑμῶν, 19, 44, 74, etc. ||
 Om. καὶ προσκυνήσετε αὐτοῖς, Georg.
 18. εἰς τὴν καρδίαν] ἐπὶ τῶν καρδιῶν, 19, 108, 118 (vel εἰς τὰς καρδίας). || χειρὸς] plur.
 20. γράψετε] γράψεις, 19, 108, 118. || ὑμῶν bis] σου bis, 108, marg. 85.
 21. μακροημερεύσητε] πληθυνθῶσιν αἱ ἡμέραι σου (18, 19, 108, 118, sed ὑμῶν] || νιῶν σου (106 μου).
 22. σοι] ὑμῖν, AF etc. || ἡμῶν] ὑμῶν, X etc.
 23. Om. καὶ 1°, 58 Georg.
 24. τοῦ ποδὸς] τῶν ποδῶν, F etc. || Ἀντιλιβάνου] **لبنان**. || Om. ποταμοῦ 2°, XI etc.
 25. πρὸς ὑμᾶς] + Κύριος, 82, cf. AF.
 28. αἱ κατάραι] τὴν κατάραν v. ἡ κατάρα.

(8) Deut. XII. 28—XIV. 3 = 53, pp. 70–73.

- XII. 29. αὐτήν] αὐτοῦς AF etc.
 30. λέγων] pr. οὐ μὴ ἐκζητήσης ἐπακολουθῆσαι αὐτοῖς καὶ οὐ μὴ ἐκζητήσης τοὺς θεοὺς αὐτῶν, cf. AF etc.
 31. τῷ Θεῷ] pr. Κυρίῳ, AF etc., + **رب** (= ἔτι? οὐπω?) Κυρίου ᾧ ᾧ Κύριος, AF etc.
 32. ὑμῖν] σοι AF etc.
 XIII. 2. Om. καὶ 2°, 82.
 3. τὸν λόγον 71, 75. || σου ὑμᾶς] σε. || τὸν Θεόν] pr. Κύριον, AF etc. || σου 2°] ὑμῶν AF etc.
 4. φοβηθήσεσθε] + καὶ τὰς ἐντολὰς αὐτοῦ φυλάξεσθε, AF etc.
 5. ἐκ 2°] ἐξ οἴκου, 74, 76, 106, etc.
 6. ἡ γυνή] + σου AF etc.
 8. ἐπιποθήσεις] **ربوب** = ἐλεήσεις, which is to be found only in the Complutensis and in Tertullian. Here we have, apparently, three independent corrections of a difficult word.
 9. αἱ χεῖρες] pr. καὶ, cf. AF etc.
 11. Ἰσραὴλ] ὁ λαὸς, nowhere else. || προσθήσουσιν, AF etc.
 13. γῆν] πόλιν AF etc.
 14. καὶ ἐτάσεις (**ربوب**? στήση?) καὶ ἐκζητήσεις (cf. cod. 54) καὶ ἐρωτήσεις καὶ ἐξεραυνήσεις, four verbs. || γεγένηται] pr. καὶ.

15. γῆ] πόλει, AF etc.

18. τὰς ἐντολάς] pr. πάσας, AF etc. || τὸ καλὸν καὶ τὸ ἀρεστὸν, AF etc.

XIV. 1. οὐκ ἐπιθήσετε] pr. οὐ φοιβήσετε AF etc., cf. οὐ κοφθήσεσθε of the Complutensis and καὶ κατατεμεῖσθε of cod. 71. || ἐπιθήσετε] ποιήσετε, Arab. 3 et Theodoret in Comment.

2. Om σου¹—σου², 29 and Arab. 3. || τῆς γῆς] pr. πάσης, alone.

From the preceding list it will appear that in the Pentateuch the text of the present Lectionary does not fully agree with any text hitherto known; but that it comes nearer to A than to B, and especially to the codd. 15, 18, 72 and to some of the Arabic Versions. Whether the latter be derived from a Syriac text, is an open question.

II. POETICAL BOOKS.

(1) PSALMS.

Small parts of the following Psalms have been preserved:

8, 21, 22, 24, 29, 30, 34, 37, 40, 54, 64, 68, 76, 84, 87, 97, 101.

There are a few differences from the text printed by Swete. In Ps. 8 it would seem that our Lectionary omitted ὡς in v. 2, ὅτι in v. 3 and read νηπίων θηλαζόντων; but these three variants are due to the freedom of a translation.

XXII. 5. ἐξ ἐναντίας] + πάντων which is found only in cod. 194 of more than 100 MSS.

XXXIV. 1. με 2^o] ἡμᾶς, alone.

11. ᾶ] pr. καὶ.

XXXVII. 18. ὅτι ἐγὼ] ἐγὼ δὲ, and thus Cyril of Alexandria.

XL. 8. ἐπὶ τὸ αὐτὸ] **διαδο** **ⲉ** = ἐπὶ τοιοῦτο?

LXIV. 2. εὐχῇ] + ἐν Ἱερουσαλήμ, **Ⲛ**RT and more than 100 MSS.

LXVIII. 22. Om. καὶ 1^o, and thus cod. 21, Chrysostom, Cyril.

LXXVI. 2. Om. καὶ ἡ φωνή: φωνῇ, sic vid. B^b**Ⲛ**T etc.

XCVII. 1. Om. Κύριος, Euseb. (dem. ev.).

8. ἀγαλλιάσονται] + ἀπὸ προσώπου Κυρίου, ὅτι ἔρχεται **Ⲛ**^{ca} AT etc.

CI. 2. Κύριε εἰσάκουσον, **Ⲛ**AT etc.

II. THE UNDERLYING GREEK TEXT.

A. OLD TESTAMENT.

I. *Pentateuch.*

- | | | |
|-------------|------------|-----------------|
| (1) Genesis | (2) Exodus | (3) Deuteronomy |
|-------------|------------|-----------------|

II. *Poetical Books.*

- | | | |
|------------|--------------|---------|
| (1) Psalms | (2) Proverbs | (3) Job |
|------------|--------------|---------|

III. *Prophets.*

- | | | |
|--------------|---------------|------------|
| (1) Amos | (2) Micah | (3) Joel |
| (4) Jonah | (5) Zechariah | (6) Isaiah |
| (7) Jeremiah | | |

I. PENTATEUCH.

(1) GENESIS.

- (1) Gen. I. 1—III. 24 = no. 60, pp. 80–87.

I. 1. **ܐܝܢ** would literally be = *ἀπ' ἀρχῆς* instead of *ἐν ἀρχῇ* of all our present texts. Compare on this difference the first note of Th. ZAHN in his work on *Tatians Diatessaron* (Forschungen zur Geschichte des neutestamentlichen Kanons und der altkirchlichen Literatur, Erster Theil, 1881), and the remarks of Paul de LAGARDE, *Mittheilungen*, I. 115, 116. "If the Armenian MSS. really vary between *ܐܝܢ* and *ܐܝܢ*, we must infer that in the Syriac original (of John i. 1) **ܐܝܢ** and **ܐܝܢ** or **ܐܝܢ** varied, and it would certainly be of interest for the History of the Dogma to know which of the three Tatian really wrote." It is a great pity that in the Sinai Palimpsest the very leaf is missing which contained John i. 1; but viii. 44 we read in one of those passages which Mrs LEWIS retranscribed after the work of the triumviri BENSLY, HARRIS, BURKITT, the very same expression as is found here, **ܐܝܢ** for *ἀπ' ἀρχῆς*¹. For another example of the translation of *ἐν* by **ܐܝܢ** see p. 113, 7 = Ps. xl. 1, **ܐܝܢ** for *ἐν ἡμέρᾳ*.

¹ I have collected many materials for the history of the first word of the Bible (and of the Gospel of John) *ἐν ἀρχῇ*. I quote only some passages as to the usage in Syriac:

(a) **ܐܝܢ** is used in connection with Gen. i. 1 or John i. 1 in

9. **ܐܬܬܬܐܠܡ** (imper. 2nd pers.) is not an exact rendering of *συναχθήτω* (3rd pers.). I do not however note such differences, as they do not presuppose a real variant.

Om. τὸ ὑποκάτω τοῦ οὐρανοῦ 2°; compare in HOLMES the notation of the same omission in "Theoph. in MS. bibl. Bodl. et in Edd. excepta Oxon.," also in "Eustath. Hexaem. p. 6."

Aphraates **ܐ** 17, **ܐ** 9, **ܐܬܬܐܠܡ** 10; in connection with Matt. xxv. 34 **ܐܬܬܐܠܡ** 17, **ܐܬܬܐܠܡ** 1, **ܐܬܬܐܠܡ** 11, 12.

(b) **ܐܬܬܐܠܡ** **ܐ** : **ܐ** 11; **ܐܬܬܐܠܡ** 18.

(c) **ܐܬܬܐܠܡ** : **ܐ** 10, **ܐܬܬܐܠܡ** 7.

Compare further:

(a) **ܐܬܬܐܠܡ** **ܐ** Matt. xix. 8, Mc. x. 6, in the Sinai Palimpsest; Sir. xxxix. 25, Barhebraeus on Ps. i. (102, 100 ed. Lag.), Targum, Ps. l. 1; Duval, *Grammaire Syr.* p. 356 n.

(b) **ܐܬܬܐܠܡ** **ܐ** Hab. i. 12 (Hexapla), Prov. viii. 23 (Pesh.), Jer. xxxiii. 7, xlix. 35, Is. xl. 22 (comp. Driver, *Isaiah*, 199, 3), Titus Bostrenus, 29, 26 (= *την αρχην*).

(c) **ܐܬܬܐܠܡ** Cyrillonas (*ZDMG* 27, 589, 17), Ephrem (*Monumenta Syriaca*, II. 36, l. 17; l. 16 **ܐܬܬܐܠܡ**), Lagarde, *Analecta Syriaca*, 45, 24.

On the different pronunciation of **ܐܬܬܐܠܡ** conf. Barhebraeus on Gen. i. 1 (ed. LARSOW), Ephrem (or rather Jacob of Edessa) in Kirsch, *Chrestomathia Syriaca*², 169; Jacob of Edessa in his letter to George of Sarug (MARTIN, Introduction, 229). That **ܐܬܬܐܠܡ** occurs in the Old Testament three times at the beginning of the verse, was observed by *Elias Levita* (see BACHER in *ZDMG* 43, 233). What is the most original form of the word *reš*, *reš* or *reš*, the Arabic, Syriac or Hebrew-Phœnician? Why do we call the Hebrew letter *reš*, and the Greek *ro*—whilst dropping the *σ* before *σας* or *συγμα*—and the Latin *er*—with alef protheticum? Compare on the latter difference the medieval pun which suggested that a book contained nothing but *r p r*, i.e. *er-ro-res*, according to the verse:

R tenet Ausonium liber hoc, tenet atque Pelasgum

R tenet Hebraeum, praetereaue nihil.

(On a Coptic remark on **ܐܬܬܐܠܡ** as meaning "head" and "beginning" to be found in cod. Hunt. 393, see REVILLOUT, *comptes rendus*, 1872, III. 1, 316 n.) There is an *Étude exégétique* on "Le premier mot de la Bible," by Eug. LE SAVOUREUX in the *Revue Théologique* of Montauban, v. n. 1, Juillet, 1878, 88-95; but the word deserves a new and most thorough monograph treating it from all points of view (etymology, meaning, history of its translations and explanations, its history in the arts of calligraphy and printing). Two beautiful specimens of Hebrew **ܐܬܬܐܠܡ** in Biblioth. Med. Laur. Catal. T. I. 1752 fol. A very curious remark occurs at the beginning of Codex Coislin. I. (= Holmes X.) *βαρησεθ παρ' Ἑβραίοις, ὅπερ ἐστὶν ἐρμηνευόμενον λόγοι ἡμερῶν*.

10. *συστέμματα* is rendered by the same word as *συναγωγαί* in the preceding verse. To those differences the same remark applies as to *v. 9*.

11. Om. *γένος εἰς*, as codd. 14, 15.

14. Om. *καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτός*. For *ܐܠܥܠܐ* (= *εἰς ὥρας*) read *ܐܠܥܠܐ* = *εἰς ἑνιαυτούς*.

16. Instead of the plural *εἰς ἀρχάς* we have the singular twice. Compare for this plural, which has not been noticed by Ball, the Hebrew text of Psalm cxxxvi. 9.

24, 25. Comp. note on p. 82. The omission (by homoioteleuton) may be due to the Greek text, or to the Syriac translator or the copyist of the Syriac text¹.

28. For *κτηνῶν καὶ πάσης τῆς γῆς* our text seems to presuppose *θηρίων καὶ πάντων τῶν κτηνῶν*; cf. cod. 72.

II. 4. *ܐܠܥܠܐ ܠܥܠܐ*: did the translator mistake *ἡμέρα* for a nominative? *ἡμέρα ᾗ*.

8. Om. *κύριος*, cf. *b* (= editio Sixtina).

10. *ἐκεῖθεν*] praem. *καὶ*.

11. Om. *οὐ*, cf. codd. 25, 32, 56.

III. 2. *παντὸς*] *καρποῦ*, cf. Arab. 4.

3. Om. *τοῦ ξύλου*, cf. Arab. 4.

6. *ἀρεστὸν—κατανοῆσαι* is shortened, cf. Arab. 4.

9. Om. *κύριος*, cf. 19, 121, 128. || Om. *Ἀδάμ* 2°, cf. Lucian (ed. Lagarde), etc.

10. Om. *καὶ ἐκρύβην*, without any attestation.

13. Om. *κύριος*, cf. vi. 14, etc., and thus *v. 22* with cod. 6, etc.

17. Om. *τῆς φωνῆς*, cf. 73. || *ἔφαγες* 2°] pr. *καὶ*.

(2) Gen. VI. 9—IX. 19=63, pp. 89–95.

VI. 9. *γενέσει*] *γενεᾷ*, with most codices. || *Σημ et Χαμ*] + *καὶ*, cf. Arab. 3.

13. Om. *ἰδοὺ*, no other text.

14. *νοσσιᾶς*] pr. *καὶ* (cf. Arab. 3) et add. *νοσσιᾶς*; comp. Ball's edition of Genesis (in *Haupt's Sacred Books*) p. 52. "LAGARDE (*Orientalia*, 2, 95) suggested the repetition of the term (כְּנִי), which is supported by PHILO (loculos loculos), as Nestle reminds me." Here "*Orientalia* II." is a mistake, I don't know whether it is the printer's or

¹ Comp. the Greek MS. 37 in Holmes.

mine, or Ball's, for *Onomastica sacra* (first edition, 1870, second edition, 1887, p. 367) where LAGARDE wrote: "Genesis 6, 14, scribe קָנִים קָנִים, si linguae hebraicae callentem te praestare velis." He referred to xiv. 10, xxxii. 17, Exod. viii. 10, Epiph. ed. Dindorf, 3^a xv. but not to the reading of PHILO, which is omitted also by HOLMES. OLSHAUSEN, Beiträge zur Kritik des überlieferten Textes im Buche Genesis in *Monatsberichte der K. Pr. Akademie der Wissenschaften zu Berlin*, aus dem Jahre 1870 (13. Juni), held the opinion that with this repetition the original form of the text was restored (womit die ursprüngliche Gestalt des Textes in der That hergestellt scheint). Is it not satisfactory to get from this remote quarter such a valuable confirmation of Lagarde's emendation?

15. πλάτος] + αὐτῆς?

16. τῆς κιβωτοῦ, which is omitted by many codices, is replaced in this Lectionary by the pronoun. It is very doubtful, whether we must presuppose a *Greek* pronoun, where we find one in Syriac. For instance, v. 19 τρέφῃς] + αὐτὰ (Copt.); 20 γένος] + αὐτῶν Arab. 1, 3.

20. Om. καὶ ἀπὸ πάντων τ. κτηνῶν κατὰ γένος, cf. 18, 72.

Om. τῶν ἐρπόντων ἐπὶ τῆς γῆς, cf. Arab. 1.

22. Om. κύριος, with many codd.

VII. 3. Om. τοῦ οὐρανοῦ (alone as it seems).

Om. πάντων (many).

6. ἦν 2^o] + τοῦ ὕδατος, cf. Lucian.

8. πετεινῶν τῶν καθαρῶν καὶ ἀπὸ τ. πετ. τ. μὴ καθαρῶν κ. ἀ. π. ἐρπετῶν τῶν ἐρπόντων.

11. Om. πᾶσαι, cf. 18, 58.

13. Νωὲ 1^o] + εἰς τὴν κιβωτὸν (cf. 20, Chrys.) καὶ μετ' αὐτοῦ Σ. καὶ X. καὶ Ἰ. υἱοὶ Νωὲ and om. afterwards μ. ἀ. εἰς τ. κιβ. (cf. again Chrys.).

14. Om. κατὰ γένος.

15. εἰσῆλθεν, cf. Lucian. || Om. ἄρσεν καὶ θῆλυ, cf. DE etc.

16. εἰσῆλθον, D etc.

17. Om. ἐπὶ τῆς γῆς 2^o, 74, 129, 134.

20. Om. τὰ ὑψηλά, E and many.

21. Om. καὶ τῶν κτηνῶν, Chrys.

22. Om. ζωῆς.

23. Om. πάσης, many.

VIII. 1. Om. πάντων τῶν 4^o, 37. || ὅσα] pr. καὶ.

3. ἐνεδίδου καὶ ἡλαιτονοῦτο (cf. DE) τὸ ὕδωρ + ἀπὸ τῆς γῆς (alone).

5. ἐνδεκάτῳ] δεκάτῳ, many.
 8. ὀπίσω αὐτοῦ] παρ' αὐτοῦ, i.e. not behind the raven, but away from himself, Noah; cf. 20, 61, 74, Chrys. || ἀπὸ] + προσώπου, DE.
 9. Om. πάσης, many.
 12. Om. ἔτι, Arm. 2.
 13. κιβωτοῦ] + ἣν ἐποίησεν, DE many.
 19. Om. καὶ πᾶν πετεινὸν, 58.
 20. Om. καθαρῶν 1°—2°, alone. || Om. ὀλοκάρπωσιν, alone.
 21. διανοηθεῖς Οὐ] Διανοηθεῖς οὐ. || Om. ἔτι.
 22. Om. οὐ. One of the strangest cases I have met with, where a negative is added or omitted without reason, and the sentence turned to its contrary meaning; compare the list I have drawn up in my *Einführung in das griechische Neue Testament* (Göttingen, 1897, p. 95, Gal. ii. 5, v. 8; 1 Cor. v. 6; Rom. iv. 19; Matt. viii. 30 μακράν, Jerome *non* longe; John vi. 64 ~~¶~~ G οἱ πιστεύοντες, the rest οἱ μὴ πιστ.; 1 Cor. xiii. 5 love seeketh not τὸ μὴ ἐαυτῆς.

- IX. 3. καὶ 1°] + ὑπὲρ (ⲁⲓ). || Om. τὰ πάντα, alone.
 6. ἀντὶ τοῦ αἵματος αὐτοῦ] freely τὸ αἷμα αὐτοῦ ἀντ' αὐτοῦ.
 7. πληθύνεσθε ἐπὶ] κατακυριεύσατε.
 11. Om. πᾶσα, many. || Om. ἔτι 1°, many.
 13. διαθήκης] + αἰωνίου, 56, 129.

(3) Gen. XVIII. 1–5, 18—XIX. 30 = 66, pp. 98–103.

1. αὐτῷ] τῷ Ἀβραάμ.
 19. συντάξει] + Ἀβραάμ, 56, 106, 129, Chrys.
 20. πεπλήθυνται] + πρὸς με, many.
 21. Om. ἵνα, 107.
 22. δὲ] + ἔτι, many. || Κυρίου] + τοῦ θεοῦ, many.
 24. δίκαιοι ἐν τῇ πόλει, D etc.
 28. εὕρω] εὗρεθῶσιν, 82.
 XIX. 3. Om. πρὸς αὐτόν. καὶ εἰσῆλθον, alone.
 5. πρὸς σέ, literally, “in thy house.”
 6. πρὸς αὐτούς] + πρὸς (or εἰς) τὸ πρόθυρον, D etc.
 8. Om δὲ, Chrys., Copt.
 9. ἐκεῖ] + καὶ εἶπαν, 106, etc. || For εἰσῆλθες (Swete) must of course be read εἰς ἦλθες, the Lectionary having merely ⲉⲗⲏⲥ = ἦλθες. || κρίσιν] κρίσεις, 56, 129.
 17. Om. καὶ 2°, 76, etc. || Om. σώζων, 55, 72, etc.

18. Om. πρὸς αὐτοὺς. || δέομαι] + σου.
 19. δικαιοσ. σου] **אֲדַע**, probably δικαιοσ. αὐτοῦ, 72.
 20. τοῦ καταφυγεῖν με ἐκεῖ, καὶ διασωθήσομαι· ὅτι ἐστὶν μικρά· καὶ
 ζήσεται.
 21. Om. καὶ 2°, 31, 72, 83.
 22. Om. σπεῦσον οὖν. || Ζήγωρ] **יְחַדֵּי**
 24. πῦρ καὶ θεῖον? || Om. ἐν αἷς—Λώτ, many. || Om. πάντα.
 26. αὐτοῦ] τοῦ Λώτ, 74, 106, etc.
 27. Om. τὸ πρῶτ.
 29. περιοίκου] περιχώρου?
 30. μετ' αὐτοῦ 2°] + ἐκεῖ, cf. Arab. 3.

(4) Gen. XXII. 1-19 = 69, pp. 105-107.

1. ὁ θεός] pr. καὶ.
 2. τὸν Ἰσαὰκ after τὸν υἱόν σου. || ἀνένεγκον] + μοι, 75, 135, Chrys.
 9. Om. ἐκεῖ, 19, 61, 106, etc.
 18. ἔθνη] + τῆς γῆς, many.
 19. ἐπορεύθησαν] + ἅμα, many.

(2) EXODUS.

(5) Exod. VIII. 22^b—IX. 35 = 49, pp. 59-63.

23. τοῦτο] pr. τὸ σημεῖον, A etc.
 26. Om. τὸ ῥῆμα τοῦτο, all, as it seems.
 27. τῷ θεῷ] pr. Κυρίῳ, A etc.
 29. "Ὁδε] ἰδοὺ. || τὸν θεόν] pr. κύριον. || ἀπὸ σοῦ ἢ κυν.] ἢ κυν. ἀπὸ
 Φαραῶ, many. || σου bis] αὐτοῦ bis, many. || Om. ἐξαπατήσαι, 15, 53.
 30. θεὸν] κύριον, 72.
 31. Om. καὶ τῶν θεραπόντων αὐτοῦ, 53.
 IX. 1. Om. τῶν Ἑβραίων, alone.
 3. Om. τε.
 4. Om. ἐν τῷ καιρῷ ἐκείνῳ, A* and many. || Αἰγυπτίων and τῶν
 υἱῶν Ἰσραὴλ, transp., 15, 18, 72. || πάντων τ. τοῦ Ἰσρ. υἱῶν] τῶν κτηνῶν
 τῶν υἱῶν Ἰσραὴλ, cf. A. || ῥητόν] **אָמַרְתָּ** אָמַר, cf. 72.
 5. Om. λέγων.
 6. τὸ ῥῆμα τοῦτο] + ἐπὶ τῆς γῆς, 55.
 7. Om. πάντων, A^a, and many. || ἐβαρύνθη] pr. καὶ, X etc.

8. πασάτω] + αὐτήν, many.
9. Om. καὶ ult., many.
10. καμινάιας] + καὶ ἔστησαν, 15, 58, 72, Arab. 1, 2, cf. v. 1. || Om. φλυκτίδες, 29.
12. Om. αὐτῶν, 72. || Κύριος 2°] + τῷ Μωυσῇ, A^a and many.
13. Om. Φαραῶ.
14. Om. ἄλλος, A many.
15. θανατώσω] θανάτω, X etc.
20. τοὺς παῖδας (αὐτοῦ) καὶ τὰ κτήνη αὐτοῦ, 72 etc.
21. ἀφήκεν] + τοὺς παῖδας αὐτοῦ καὶ, 15, 58, 72, Arab. 1, 2.
24. χάλαζα] + ~~καὶ~~ = πατάσσουσα? || Om. ἡ δὲ χάλαζα, cf. 72, Arab. 1, 2. || ἐν Αἰγύπτῳ] ἐν πάσῃ γῇ (τῆς) Αἰγύπτου, 15, 58, 72, 130, Arab. 1, 2. Om. ἀφ' ἧς ἡμέρας—25. Αἰγύπτου.
25. Αἰγύπτου] + πάντα ὅσα ἦν ἐν τῷ πεδίῳ, B^b 19, 58, 72, etc. Arab. || Om. ἡ χάλαζα ult., many.
28. Om. περὶ ἐμοῦ, A etc.
29. μου] + πρὸς Κύριον, many. || ὑετὸς] + καὶ, 72.
30. θεὸν] Κύριον, A etc.
35. τῷ Μωυσῇ] ἐν χειρὶ Μωυσῇ, 15, 18, 72 (only these).

(6) Exod. X. 1—XI. 10 = 51, pp. 65–69.

1. τῶν θεραπόντων] pr. τὴν καρδίαν, 15, 58 etc. Arab. 3. || ἐπ' αὐτούς] ἐπ' αὐτόν, alone.
2. ἐμπέπαιχα] ἐνπέπραχα, 72, cf. πέπραχα, 53, ποιήσω, 106.
4. αὖριον ταύτην τὴν ὥραν, 53, 72.
5. Om. τῆς γῆς 2°, A and many.
6. αὐτῶν] ὑμῶν? || Om. Μωυσῆς, many.
7. τῷ θεῷ] pr. Κυρίῳ, A and many.
9. υἱοῖς, θυγατράσιν et προβάτοις] + ἡμῶν, 15, 58, 72. || Κυρίου] + τοῦ θεοῦ ἡμῶν, B^{ab}A and many.
10. Vid. om. ἔστω. || Vid. om. μὴ.
11. ἀλλὰ πορεύεσθε (sine οἱ ἄνδρες) et λατρεύσατε.
12. γῆν 2°] + Αἰγύπτου, 15 etc. || Om. πᾶσαν.
13. ἐπήγαγεν] pr. Κύριος, B^{ab}A many. || τὸ πρῶν] pr. καὶ, 84.
14. οὐ γέγονεν ἀκρις τοιαύτη, 15, 58, 72.
15. γῇ] pr. πάσῃ, B^{ab}A all.
18. τὸν θεὸν] Κύριον, A etc.
19. om. αὐτήν, Arm. 1, 2.

21. (σκότος ψηλαφητόν, 77).
 22. σκότος] + καὶ. || γνώφος] + καὶ.
 23. Om. καὶ 1°. || Om. τρεῖς ἡμέρας 1°, A etc.
 25. εἶπεν] + ~~καὶ~~ it. v. 28, 29.
 29. εἶρηκας] ~~διῶκε διακ~~ = καλῶς εἶρηκας, cod. 83 καθὼς εἶρ.,
 131 ὡς εἶρ., Georg. ut iuste dixisti.

- XI. 1. ἐκβολῇ] + ἐντεῦθεν, 15, 18, 58, Arm. 1, 2.
 2. πλησίον] + (αὐτοῦ) καὶ ἡ γυνὴ παρὰ τῆς πλησίον (αὐτῆς), B^cA,
 X, 18 etc. || χρυσᾶ] pr. σκεύη.
 3. Om. αὐτοῦ, 19, 72, 118, Ar. 1, 2. || αὐτοῦ] Φαραὼ καὶ ἐν ὀφθαλ-
 μοῖς τοῦ λαοῦ, 15, 18, 72.
 5. θρόνου] + αὐτοῦ, 15, 32, 72, etc. || Om. παντὸς.
 7. Om. οὐδὲ, many.
 8. Om. πάντες, 85, 135.
 9. Om. πληθύνων, A and many.
 10. Om. τὰ σημεῖα καὶ, A* and many. || Om. ταῦτα, 53, 59, 71. ||
 Om. ἐν γῇ Αἰγύπτῳ, many. || εἰσῆκουσεν] ἠθέλησεν, A and many. ||
 Αἰγύπτου] αὐτοῦ, A and many.

(3) DEUTERONOMY.

(7) Deut. X. 12—XI. 28 = 45, pp. 51–55.

12. Om. καὶ 2°, AF etc.
 13. φυλάισσέσθαι] pr. καὶ, Ar. 1, 3.
 14. ἡ γῆ] pr. καὶ, 16, 32, etc., Ar. 1, 3.
 15. μετ' αὐτοὺς] pr. καὶ, alone.
 16. Om. καὶ 1° (et vid. 2°). || σκληρυνεῖτε] + ἔτι AF etc.
 21. οὗτος 1°] + γὰρ, Arab. 3. || Om. ἐν σοὶ.
 XI. 1. δικαιώματα αὐτοῦ] + καὶ τὰς ἐντολὰς αὐτοῦ, AF etc.
 3. τέρατα] ἔργα, IV. 82, Arab. 1, Georg., 130 mg.
 4. Om. καὶ τὴν δύναμιν αὐτῶν, AF etc. || ἐπέκλυσεν τὸ ὕδωρ]
~~καὶ αὐτὸν~~, illos in aqua, Ar. 3. || Om. καὶ 4°.
 6. τὴν μετ' αὐτῶν] τὴν μεγάλην, alone.
 7. Κυρίου] + τὰ μεγάλα, AF etc. || σήμερον] pr. ἕως, 82.
 10. εἰσπορεύῃ] ὑμεῖς εἰσπορεύεσθε, (A)F etc. || Om. καὶ. || Om. αὐτῶν,
 AF many.
 11. εἰσπορεύεσθε, 54, 74, 75, etc.
 12. Om. καὶ, 16, 30, 73, etc.

15. γῆ] πόλει, AF etc.

18. τὰς ἐντολὰς] pr. πάσας, AF etc. || τὸ καλὸν καὶ τὸ ἀρεστὸν, AF etc.

XIV. 1. οὐκ ἐπιθήσετε] pr. οὐ φοιθήσετε AF etc., cf. οὐ κοφθήσεσθε of the Complutensis and καὶ κατατεμεῖσθε of cod. 71. || ἐπιθήσετε] ποιήσετε, Arab. 3 et Theodoret in Comment.

2. Om σου¹—σου², 29 and Arab. 3. || τῆς γῆς] pr. πάσης, alone.

From the preceding list it will appear that in the Pentateuch the text of the present Lectionary does not fully agree with any text hitherto known; but that it comes nearer to A than to B, and especially to the codd. 15, 18, 72 and to some of the Arabic Versions. Whether the latter be derived from a Syriac text, is an open question.

II. POETICAL BOOKS.

(1) PSALMS.

Small parts of the following Psalms have been preserved:

8, 21, 22, 24, 29, 30, 34, 37, 40, 54, 64, 68, 76, 84, 87, 97, 101.

There are a few differences from the text printed by Swete. In Ps. 8 it would seem that our Lectionary omitted ὡς in v. 2, ὅτι in v. 3 and read νηπίων θηλαζόντων; but these three variants are due to the freedom of a translation.

XXII. 5. ἐξ ἐναντίας] + πάντων which is found only in cod. 194 of more than 100 MSS.

XXXIV. 1. με 2^o] ἡμᾶς, alone.

11. ᾶ] pr. καὶ.

XXXVII. 18. ὅτι ἐγὼ] ἐγὼ δὲ, and thus Cyril of Alexandria.

XL. 8. ἐπὶ τὸ αὐτὸ] **𐤁𐤏𐤃𐤃** **𐤀** = ἐπὶ τοιοῦτο?

LXIV. 2. εὐχῇ] + ἐν Ἱερουσαλὴμ, **𐤏𐤓𐤕** and more than 100 MSS.

LXVIII. 22. Om. καὶ 1^o, and thus cod. 21, Chrysostom, Cyril.

LXXVI. 2. Om. καὶ ἡ φωνή: φωνῇ, sic vid. B^b**𐤏𐤓𐤕** etc.

XCVII. 1. Om. Κύριος, Euseb. (dem. ev.).

8. ἀγαλλιᾶσονται] + ἀπὸ προσώπου Κυρίου, ὅτι ἔρχεται **𐤏𐤓𐤕** AT etc.

CI. 2. Κύριε εἰσάκουσον, **𐤏𐤓𐤕** AT etc.

3. Om. κλῖνον—ἐπικαλέσωμαί σε, cf. codd. 152, 156, 264, where there is similar confusion.

Of these variants only that of xxii. 5 is characteristic; the coincidence with cod. 194. This MS. is described by Holmes-Parsons as

Codex Biblioth. Reg. Paris. num. 21 membranaceus, pulcherrime, sed non accurate, scriptus, ubicunque literis aureis. Accentus habet a prima manu. Continet Psalmos 151, et Cantica Sacra.

(2) PROVERBS.

Prov. I. 1-9-19 = 61, pp. 87, 88 + 67, pp. 103, 104.

I. 6. Om. τε.

7. εἰς θεόν] + φόβος Κυρίου, 23, 252.

8. νιέ] + μου, perhaps, as 147.

9. Perhaps σὴ κεφαλὴ δέξεται.

14. σὸν κληρὸν] κληρὸν σου, 23, 252.

15. μὴ] pr. νιέ, as N^{ca} or rather νιέ μου, as 23, 252. || αὐτῶν 2^o] + (16) οἱ γὰρ πόδες αὐτῶν εἰς κακίαν (κακὰ?) τρέχουσιν καὶ ταχῖνοι τοῦ ἐκχέαι αἷμα, N^{ca} A 23, etc.

IX. 1-11 = 64, p. 96.

2. ἔσφαξεν] pr. καὶ, alone || ἐκέρασεν] pr. καὶ, 68 etc.

6. ἵνα... βασιλεύσῃτε] ἵνα ζήσεσθε, N^{ca}, cf. 23 etc. || φρόνησιν] + ἵνα βιώσῃτε, N^{ca} A 23 etc.

8. σε 2^o] + ἄσοφον καὶ μισήσῃ σε, N^{ca} A etc.; 254 ἄφρονα καὶ προσθήσῃ τοῦ μισῆσαι σε, et adjiciet ut oderit te, Augustine.

Of these variants the most important is that in ix. 7, where the coincidence in the Hebrew between the Latin of Augustine, *adjiciet*, the Greek of cod. 254 *προσθήσῃ*, and our Syriac **ܐܘܪܐܝܬܐ** is very striking. Cod. 254 is according to Holmes-Parsons (preface to Job):

Codex Vaticanus num. 337 membranaceus, in 8^{vo}, saeculo XIII., ut videtur, exaratus.

(3) JOB.

Job XVI. 1-10, 21—XVII. 16 = 46, pp. 55-57.

XVI. 2. πάντες] + ὑμεῖς, vet. lat.

3. ἡ τί] ἡ τίς, alone.

6. χειλέων] + μου, N^{*}

7. τραῦμα] + μου, \aleph^a A
 9. εἰς] pr. καὶ, \aleph^* || ἐγενήθη] + μοι (?) || ἀνταπεκρίθησαν, alone.
 23. ἤκασιν] ἤκουσιν μοι, A 157, 249 etc.
 XVII. 1. πνεύματι] $\kappa\iota\lambda\alpha\iota$, write $\kappa\omega\iota$, probably.
 5. τῇ μερίδι] $\alpha\alpha\lambda\omega$ $\alpha\alpha\lambda$, Syriacism, literally: the sons of his portion. || υἱοῖς] + μου, perhaps.
 10. ἐρεῖδετε καὶ δεύτε] $\alpha\delta\iota\kappa\alpha\omega$ $\alpha\delta\iota\delta\iota\kappa$, "ye have come and seen" = ?
 12. ἔθηκαν, A vet. lat. || ἐγγὺς] + $\kappa\alpha\alpha\delta\iota\kappa$ = σκεπασθῆναι?
 15. ὄψομαι] + ἔτι, only A and 249.

XXI. 1-34 = 54, pp. 74, 75.

2. αὕτη παρ' ὑμῶν, A. || Om. ἡ, AC 249.
 5. χεῖρα] *your* hands. || σιαγόνη] *your* cheeks.
 8. ψυχὴν] *their* heart. || ὀφθαλμοῖς] *their* eye.
 9. αὐτοῖς] ἐπ' αὐτοῖς vel ἐπ' αὐτοὺς, many.
 10. Conf. lat. concipientes non abortant.
 14. λέγει] dicunt, vet. lat. || Κυρίῳ] Κύριε || οὐ βούλομαι] $\alpha\alpha\lambda$ = ?
 20. Instead of $\alpha\alpha\lambda$ read $\alpha\alpha\lambda$.
 21. μετ' αὐτοῦ] μετ' αὐτόν.
 23. αὐτοῦ] $\alpha\alpha\lambda\iota\kappa$. || εὐπαθῶν] $\kappa\iota\kappa$ = ?
 25. ὁ δὲ] "another."
 26. αὐτοὺς] $\alpha\alpha\lambda\iota\delta$, "both."

On cod. 249, which several times agrees closely with the Lectionary, Holmes-Parsons writes (preface to Esther):

Codex Vaticanus, membranaceus, Pii secundi, in Appendice signatus num. 1. (Plura non dedit librarius: optandum est sane ut tandem aliquando divulgaretur Codicum Graecorum in Biblioth. Vaticana Catalogus.)

III. PROPHETS.

(1) Amos VIII. 9-12 = 78, pp. 114, 115.

9. λέγει κύριος Κύριος] λ. κύριος ὁ θεὸς and places it after μεσημβρίας.
 10. Om. πάσας, 240.

1. STATE OF NEW YORK - SENATE - January 1961
2. REPORT OF THE COMMISSIONER OF THE DEPARTMENT OF SOCIAL SERVICES
3. REVENUE AND FINANCE - TAXATION - INCOME TAXES - ESTATE TAXES
4. ESTATE TAXES - ESTATE TAXES - ESTATE TAXES

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— 278 —

- THE UNIVERSITY OF CHICAGO

- ~ because it was there ~

1. Содержание 2. Введение 3. Основы 4. Заключение 5. Литература

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5. Conclusion - None

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2. in substance = 25

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III. 9-21 = 50, pp. 64, 65.

9. *προσαγάγετε* etc.] and all men of war shall draw near and come up.

11. *ἐκεῖ· ὁ πρᾶνς ἔστω μαχητῆς*] and there breaks the Lord your strength (alone).

12. *ἐξεγείρεσθωσαν*] + *τὰ ἔθνη καὶ*.

13. *πατεῖτε* and *ὑπερεκχεῖτε*] pr. *καὶ*.

14. Om. from *τῆς δίκης* 1°—2°, 23, 62, 106.

15. Note the difference in the translation of *δύσουσιν* here (ܕܫܘܨܝܢ) and ii. 10, ܕܫܘܨܝܢ = ܕܫܘܨܝܢ. There is no example as yet of this verb ܕܫܘܨܝܢ in the Syriac Dictionaries, neither in the *Thesaurus* nor in Brockelmann. But codd. BC of the *Evangelium* (to be published by Mrs Lewis) have Luke v. 7 (p. 97 l. 1) ܕܫܘܨܝܢ, where de Lagarde after his codex (A) gives ܕܫܘܨܝܢ, with the note: in ventre litterae ܕ vocis ܕܫܘܨܝܢ litura.

16. *ἐνισχύσει*] + *Κύριος, Q* etc.

17. Om. *καὶ* 2°.

18. *σχοίνων*] ܫܘܝܢܝܢ. Why does the Lectionary not translate *σχοίνων*? And how does it come to the form ܫܘܝܢܝܢ? from the Peshito, which has ܫܘܝܢܝܢ, or direct from the Hebrew ܫܘܝܢܝܢ? The Syriac Hexapla retains ܫܘܝܢܝܢ and remarks in the margin: ܫܘܝܢܝܢ are the trees which produce ܫܘܝܢܝܢ (*χία*, gummi, mastix). The same translation is to be found in Micah vi. 5 and Hatch-Redpath ought not to have placed the † to these passages, but ought rather to have given ܫܘܝܢܝܢ as the Hebrew equivalent of *σχοίνος* (= *σχίνος*). The Greek reading is of great interest, because the word serves Jer. viii. 8 in LXX. and Ps. xlv. 2 in AQUILA, as the translation for ܫܘܝܢܝܢ, the *calamus* or pen.

(4) Jonah (the whole) = 88, pp. 126-131.

I. 2. *αὐτῆς*] *αὐτῶν*, 95, 130 etc.

5. *ἐφοβήθησαν*] + *φόβῳ μεγάλῳ*, 36, 86, 130 etc.

6. *ῥέγχεις*] pr. *καθεύδεις καὶ*.

8. *ἔρχη*] + *καὶ ποῦ πορεύη* N^{cb}Q^{ms} 22 etc.

10. *ἐποίησας*] pr. *ὁ*, 130, 211 et + *ἡμῖν*, 86, 239.

5. ἐνδεκάτῳ] δεκάτῳ, many.
 8. ὀπίσω αὐτοῦ] παρ' αὐτοῦ, i.e. not behind the raven, but away from himself, Noah; cf. 20, 61, 74, Chrys. || ἀπὸ] + προσώπου, DE.
 9. Om. πάσης, many.
 12. Om. ἔτι, Arm. 2.
 13. κιβωτοῦ] + ἦν ἐποίησεν, DE many.
 19. Om. καὶ πᾶν πετεινὸν, 58.
 20. Om. καθαρῶν 1°—2°, alone. || Om. ὀλοκάρπωσιν, alone.
 21. διανοηθεῖς Οὐ] Διανοηθεῖς οὐ. || Om. ἔτι.
 22. Om. οὐ. One of the strangest cases I have met with, where a negative is added or omitted without reason, and the sentence turned to its contrary meaning; compare the list I have drawn up in my *Einführung in das griechische Neue Testament* (Göttingen, 1897, p. 95, Gal. ii. 5, v. 8; 1 Cor. v. 6; Rom. iv. 19; Matt. viii. 30 μακράν, Jerome *non* longe; John vi. 64 ἃ G οἱ πιστεύοντες, the rest οἱ μὴ πιστ.; 1 Cor. xiii. 5 love seeketh not τὸ μὴ ἑαυτῆς.

- IX. 3. καὶ 1°] + ὑπὲρ (ح). || Om. τὰ πάντα, alone.
 6. ἀντὶ τοῦ αἵματος αὐτοῦ] freely τὸ αἷμα αὐτοῦ ἀντ' αὐτοῦ.
 7. πληθύνεσθε ἐπὶ] κατακυριεύσατε.
 11. Om. πᾶσα, many. || Om. ἔτι 1°, many.
 13. διαθήκης] + αἰωνίου, 56, 129.

(3) Gen. XVIII. 1–5, 18—XIX. 30 = 66, pp. 98–103.

1. αὐτῷ] τῷ Ἀβραάμ.
 19. συντάξει] + Ἀβραάμ, 56, 106, 129, Chrys.
 20. πεπλήθυνται] + πρὸς με, many.
 21. Om. ἵνα, 107.
 22. δέ] + ἔτι, many. || Κυρίου] + τοῦ θεοῦ, many.
 24. δίκαιοι ἐν τῇ πόλει, D etc.
 28. εὗρω] εὗρεθῶσιν, 82.
 XIX. 3. Om. πρὸς αὐτόν. καὶ εἰσῆλθον, alone.
 5. πρὸς σέ, literally, “in thy house.”
 6. πρὸς αὐτοὺς] + πρὸς (or εἰς) τὸ πρόθυρον, D etc.
 8. Om δέ, Chrys., Copt.
 9. ἐκεῖ] + καὶ εἶπαν, 106, etc. || For εἰσῆλθες (Swete) must of course be read εἰς ἦλθες, the Lectionary having merely διῆλθες = ἦλθες. || κρίσιν] κρίσεις, 56, 129.
 17. Om. καὶ 2°, 76, etc. || Om. σώζων, 55, 72, etc.

18. Om. πρὸς αὐτοὺς. || δεόμαι] + σου.
 19. δικαιοσ. σου] **אבגז**, probably δικαιοσ. αὐτοῦ, 72.
 20. τοῦ καταφυγεῖν με ἐκεῖ, καὶ διασωθήσομαι· ὅτι ἐστὶν μικρά· καὶ
 ζήσεται.
 21. Om. καὶ 2°, 31, 72, 83.
 22. Om. σπεῦσον οὖν. || Ζήγῳρ] **יחזי**
 24. πῦρ καὶ θεῖον? || Om. ἐν αἷς—Λώτ, many. || Om. πάντα.
 26. αὐτοῦ] τοῦ Λώτ, 74, 106, etc.
 27. Om. τὸ πρῶτ.
 29. περιόλου] περιχώρου?
 30. μετ' αὐτοῦ 2°] + ἐκεῖ, cf. Arab. 3.

(4) Gen. XXII. 1-19 = 69, pp. 105-107.

1. ὁ θεὸς] pr. καὶ.
 2. τὸν Ἰσαὰκ after τὸν υἱόν σου. || ἀνένεγκον] + μοι, 75, 135, Chrys.
 9. Om. ἐκεῖ, 19, 61, 106, etc.
 18. ἔθνη] + τῆς γῆς, many.
 19. ἐπορεύθησαν] + ἅμα, many.

(2) EXODUS.

(5) Exod. VIII. 22^b—IX. 35 = 49, pp. 59-63.

23. τοῦτο] pr. τὸ σημεῖον, A etc.
 26. Om. τὸ ῥῆμα τοῦτο, all, as it seems.
 27. τῷ θεῷ] pr. Κυρίῳ, A etc.
 29. Ὅδε] ἰδοὺ. || τὸν θεόν] pr. κύριον. || ἀπὸ σοῦ ἢ κυν.] ἢ κυν. ἀπὸ
 Φαραὼ, many. || σου bis] αὐτοῦ bis, many. || Om. ἐξαπατήσαι, 15, 53.
 30. θεὸν] κύριον, 72.
 31. Om. καὶ τῶν θεραπόντων αὐτοῦ, 53.
 IX. 1. Om. τῶν Ἑβραίων, alone.
 3. Om. τε.
 4. Om. ἐν τῷ καιρῷ ἐκείνῳ, A* and many. || Αἰγυπτίων and τῶν
 υἱῶν Ἰσραὴλ, transp., 15, 18, 72. || πάντων τ. τοῦ Ἰσρ. υἱῶν] τῶν κτηνῶν
 τῶν υἱῶν Ἰσραὴλ, cf. A. || ῥήτόν] **אבגז**, cf. 72.
 5. Om. λέγων.
 6. τὸ ῥῆμα τοῦτο] + ἐπὶ τῆς γῆς, 55.
 7. Om. πάντων, A^a, and many. || ἐβαρύνθη] pr. καὶ, X etc.

21. (σκότος ψηλαφητόν, 77).
 22. σκότος] + καὶ. || γνώφος] + καὶ.
 23. Om. καὶ 1°. || Om. τρεῖς ἡμέρας 1°, A etc.
 25. εἶπεν] + ~~καὶ~~ it. v. 28, 29.
 29. εἶρηκας] ~~διῶκε διακ~~ = καλῶς εἶρηκας, cod. 83 καθὼς εἶρ.,
 131 ὡς εἶρ., Georg. ut iuste dixisti.

- XI. 1. ἐκβολῇ] + ἐντεῦθεν, 15, 18, 58, Arm. 1, 2.
 2. πλησίον] + (αὐτοῦ) καὶ ἡ γυνὴ παρὰ τῆς πλησίον (αὐτῆς), B^cA, X, 18 etc. || χρυσᾶ] pr. σκεύη.
 3. Om. αὐτοῦ, 19, 72, 118, Ar. 1, 2. || αὐτοῦ] Φαραὼ καὶ ἐν ὀφθαλμοῖς τοῦ λαοῦ, 15, 18, 72.
 5. θρόνου] + αὐτοῦ, 15, 32, 72, etc. || Om. παντός.
 7. Om. οὐδὲ, many.
 8. Om. πάντες, 85, 135.
 9. Om. πληθύνων, A and many.
 10. Om. τὰ σημεῖα καὶ, A* and many. || Om. ταῦτα, 53, 59, 71. || Om. ἐν γῇ Αἰγύπτῳ, many. || εἰσῆκουσεν] ἠθέλησεν, A and many. || Αἰγύπτου] αὐτοῦ, A and many.

(3) DEUTERONOMY.

(7) Deut. X. 12—XI. 28 = 45, pp. 51–55.

12. Om. καὶ 2°, AF etc.
 13. φυλάισσέσθαι] pr. καὶ, Ar. 1, 3.
 14. ἡ γῆ] pr. καὶ, 16, 32, etc., Ar. 1, 3.
 15. μετ' αὐτοὺς] pr. καὶ, alone.
 16. Om. καὶ 1° (et vid. 2°). || σκληρυνεῖτε] + ἔτι AF etc.
 21. οὗτος 1°] + γὰρ, Arab. 3. || Om. ἐν σοὶ.
 XI. 1. δικαιώματα αὐτοῦ] + καὶ τὰς ἐντολὰς αὐτοῦ, AF etc.
 3. τέρατα] ἔργα, IV. 82, Arab. 1, Georg., 130 mg.
 4. Om. καὶ τὴν δύναμιν αὐτῶν, AF etc. || ἐπέκλυσεν τὸ ὕδωρ] ~~καὶ~~ αὐτῶν, illos in aqua, Ar. 3. || Om. καὶ 4°.
 6. τὴν μετ' αὐτῶν] τὴν μεγάλην, alone.
 7. Κυρίου] + τὰ μεγάλα, AF etc. || σήμερον] pr. ἕως, 82.
 10. εἰσπορεύη] ὑμεῖς εἰσπορεύεσθε, (A)F etc. || Om. καὶ. || Om. αὐτῶν, AF many.
 11. εἰσπορεύεσθε, 54, 74, 75, etc.
 12. Om. καὶ, 16, 30, 73, etc.

14. Om. *καὶ* 1°, Georg., Arm. || *δώσει*] + *σοὶ*, Chrys.
 16. *προσέχετε ἑαυτοῖς*, 19, 108, 118. || *σου*] *ύμῶν*, 19, 44, 74, etc. ||
 Om. *καὶ προσκυνήσετε αὐτοῖς*, Georg.
 18. *εἰς τὴν καρδίαν*] *ἐπὶ τῶν καρδιῶν*, 19, 108, 118 (vel *εἰς τὰς καρδίας*). || *χειρὸς*] plur.
 20. *γράψετε*] *γράψεις*, 19, 108, 118. || *ύμῶν δις*] *σου δις*, 108, marg. 85.
 21. *μακροημερεύσητε*] *πληθυνθῶσιν αἱ ἡμέραι σου* (18, 19, 108, 118, sed *ύμῶν*] || *νύκτων σου* (106 μου).
 22. *σοι*] *ύμῖν*, AF etc. || *ἡμῶν*] *ύμῶν*, X etc.
 23. Om. *καὶ* 1°, 58 Georg.
 24. *τοῦ ποδοῦ*] *τῶν ποδῶν*, F etc. || *Ἀντιλιβάνου*] *لحبن*. || Om. *ποταμοῦ* 2°, XI etc.
 25. *πρὸς ὑμᾶς*] + *Κύριος*, 82, cf. AF.
 28. *αἱ κατάραι*] *τὴν κατάραν* v. *ἡ κατάρα*.

(8) Deut. XII. 28—XIV. 3 = 53, pp. 70–73.

- XII. 29. *αὐτήν*] *αὐτούς* AF etc.
 30. *λέγων*] pr. *οὐ μὴ ἐκζητήσης ἐπακολουθήσαι αὐτοῖς καὶ οὐ μὴ ἐκζητήσης τοὺς θεοὺς αὐτῶν*, cf. AF etc.
 31. *τῷ Θεῷ*] pr. *Κυρίῳ*, AF etc., + *ܠܠܗ* (= *ἔτι? οὐπω?*)
Κυρίου ᾧ] *ᾧ Κύριος*, AF etc.
 32. *ύμῖν*] *σοι* AF etc.
 XIII. 2. Om. *καὶ* 2°, 82.
 3. *τὸν λόγον* 71, 75. || *σου ὑμᾶς*] *σε*. || *τὸν Θεὸν*] pr. *Κύριον*, AF etc. || *σου* 2°] *ύμῶν* AF etc.
 4. *φοβηθήσεσθε*] + *καὶ τὰς ἐντολὰς αὐτοῦ φυλάξεσθε*, AF etc.
 5. *ἐκ* 2°] *ἐξ οἴκου*, 74, 76, 106, etc.
 6. *ἡ γυνή*] + *σου* AF etc.
 8. *ἐπιποθήσεις*] *ܠܠܗ* = *ἐλεήσεις*, which is to be found only in the Complutensis and in Tertullian. Here we have, apparently, three independent corrections of a difficult word.
 9. *αἱ χεῖρες*] pr. *καὶ*, cf. AF etc.
 11. *Ἰσραὴλ*] *ὁ λαὸς*, nowhere else. || *προσθήσουσιν*, AF etc.
 13. *γῆν*] *πόλιν* AF etc.
 14. *καὶ ἐτάσεις* (*ܠܠܗ? ὀστήση?*) *καὶ ἐκζητήσεις* (cf. cod. 54) *καὶ ἐρωτήσεις καὶ ἐξεραυνήσεις*, four verbs. || *γεγένηται*] pr. *καὶ*.

15. γῆ] πόλει, AF etc.

18. τὰς ἐντολὰς] pr. πάσας, AF etc. || τὸ καλὸν καὶ τὸ ἀρεστὸν, AF etc.

XIV. 1. οὐκ ἐπιθήσετε] pr. οὐ φοιθήσετε AF etc., cf. οὐ κοφθήσεσθε of the Complutensis and καὶ κατατεμεῖσθε of cod. 71. || ἐπιθήσετε] ποιήσετε, Arab. 3 et Theodoret in Comment.

2. Om σου¹—σου², 29 and Arab. 3. || τῆς γῆς] pr. πάσης, alone.

From the preceding list it will appear that in the Pentateuch the text of the present Lectionary does not fully agree with any text hitherto known; but that it comes nearer to A than to B, and especially to the codd. 15, 18, 72 and to some of the Arabic Versions. Whether the latter be derived from a Syriac text, is an open question.

II. POETICAL BOOKS.

(1) PSALMS.

Small parts of the following Psalms have been preserved :

8, 21, 22, 24, 29, 30, 34, 37, 40, 54, 64, 68, 76, 84, 87, 97, 101.

There are a few differences from the text printed by Swete. In Ps. 8 it would seem that our Lectionary omitted ὡς in v. 2, ὅτι in v. 3 and read νηπίων θηλαζόντων; but these three variants are due to the freedom of a translation.

XXII. 5. ἐξ ἐναντίας] + πάντων which is found only in cod. 194 of more than 100 MSS.

XXXIV. 1. με 2^o] ἡμᾶς, alone.

11. δ] pr. καὶ.

XXXVII. 18. ὅτι ἐγὼ] ἐγὼ δέ, and thus Cyril of Alexandria.

XL. 8. ἐπὶ τὸ αὐτό] **𐤃𐤀𐤁𐤁 𐤇** = ἐπὶ τοιοῦτο?

LXIV. 2. εὐχῇ] + ἐν Ἱερουσαλήμ, **NRT** and more than 100 MSS.

LXVIII. 22. Om. καὶ 1^o, and thus cod. 21, Chrysostom, Cyril.

LXXVI. 2. Om. καὶ ἡ φωνή: φωνῇ, sic vid. B^b**N**T etc.

XCVII. 1. Om. Κύριος, Euseb. (dem. ev.).

8. ἀγαλλιάσονται] + ἀπὸ προσώπου Κυρίου, ὅτι ἔρχεται **N^{ca}** AT etc.

CI. 2. Κύριε εἰσάκουσον, **NAT** etc.

3. Om. κλῖνον—ἐπικαλέσωμαι σε, cf. codd. 152, 156, 264, where there is similar confusion.

Of these variants only that of xxii. 5 is characteristic; the coincidence with cod. 194. This MS. is described by Holmes-Parsons as

Codex Biblioth. Reg. Paris. num. 21 membranaceus, pulcherrime, sed non accurate, scriptus, ubicunque literis aureis. Accentus habet a prima manu. Continet Psalmos 151, et Cantica Sacra.

(2) PROVERBS.

Prov. I. 1-9-19 = 61, pp. 87, 88 + 67, pp. 103, 104.

I. 6. Om. τε.

7. εἰς θεόν] + φόβος Κυρίου, 23, 252.

8. νιέ] + μου, perhaps, as 147.

9. Perhaps σὴ κεφαλὴ δέξεται.

14. σὸν κλῆρον] κληρόν σου, 23, 252.

15. μὴ] pr. νιέ, as \aleph^a or rather νιέ μου, as 23, 252. || αὐτῶν 2°] + (16) οἱ γὰρ πόδες αὐτῶν εἰς κακίαν (κακὰ?) τρέχουσιν καὶ ταχῖνοι τοῦ ἐκχέαι αἷμα, \aleph^a A 23, etc.

IX. 1-11 = 64, p. 96.

2. ἔσφαξεν] pr. καὶ, alone || ἐκέρασεν] pr. καὶ, 68 etc.

6. ἵνα... βασιλεύσητε] ἵνα ζήσεσθε, \aleph^a , cf. 23 etc. || φρόνησιν] + ἵνα βιώσητε, \aleph^a A 23 etc.

8. σε 2°] + ἄσοφον καὶ μισήσει σε, \aleph^a A etc.; 254 ἄφρονα καὶ προσθήσει τοῦ μισῆσαι σε, et adjiciet ut oderit te, Augustine.

Of these variants the most important is that in ix. 7, where the coincidence in the Hebrew between the Latin of Augustine, *adjiciet*, the Greek of cod. 254 *προσθήσει*, and our Syriac ܐܘܕܝܐ is very striking. Cod. 254 is according to Holmes-Parsons (preface to Job):

Codex Vaticanus num. 337 membranaceus, in 8^{vo}, saeculo XIII., ut videtur, exaratus.

(3) JOB.

Job XVI. 1-10, 21—XVII. 16 = 46, pp. 55-57.

XVI. 2. πάντες] + ὑμεῖς, vet. lat.

3. ἡ τί] ἡ τίς, alone.

6. χειλῶν] + μου, \aleph^*

7. *τραῦμα*] + *μου*, *N^aA*
 9. *εἰς*] pr. *καὶ*, *N** || *ἐγενήθη*] + *μοι* (?) || *ἀνταπεκρίθησαν*, alone.
 23. *ἤκασιν*] *ἤκουσίν μοι*, *A* 157, 249 etc.
 XVII. 1. *πνεύματι*] *ܠܝܕܝ*, write *ܠܝܕܝ*, probably.
 5. *τῇ μερίδι*] *ܡܠܟܐ ܠܝܕܝ*, Syriacism, literally: the sons of his portion. || *υἱοῖς*] + *μου*, perhaps.
 10. *ἐρεῖδετε καὶ δεῦτε*] *ܐܕܝܬܐܘ ܐܕܝܬܝܬܐ*, "ye have come and seen" = ?
 12. *ἔθηκαν*, *A* vet. lat. || *ἐγγύς*] + *ܠܡܕܝܢܐ* = *σκεπασθῆναι*?
 15. *ὄψομαι*] + *ἔτι*, only *A* and 249.

XXI. 1-34 = 54, pp. 74, 75.

2. *αὕτη παρ' ὑμῶν*, *A*. || *Om. ἡ*, *AC* 249.
 5. *χεῖρα*] *your* hands. || *σιαγόνι*] *your* cheeks.
 8. *ψυχὴν*] *their* heart. || *ὀφθαλμοῖς*] *their* eye.
 9. *αὐτοῖς*] *ἐπ' αὐτοῖς* vel *ἐπ' αὐτοὺς*, many.
 10. Conf. lat. concipientes non abortant.
 14. *λέγει*] dicunt, vet. lat. || *Κυρίῳ*] *Κύριε* || *οὐ βούλομαι*] *ܠܐ* = ?
 20. Instead of *,ܐܝܢ* read *,ܐܝܢܐ*.
 21. *μετ' αὐτοῦ*] *μετ' αὐτόν*.
 23. *αὐτοῦ*] *ܡܠܟܐ*. || *εὐπαθῶν*] *ܠܝܕܝ* = ?
 25. *ὁ δὲ*] "another."
 26. *αὐτοὺς*] *ܡܠܝܬܐ*, "both."

On cod. 249, which several times agrees closely with the Lectionary, Holmes-Parsons writes (preface to Esther):

Codex Vaticanus, membranaceus, Pii secundi, in Appendice signatus num. 1. (Plura non dedit librarius: optandum est sane ut tandem aliquando divulgaretur Codicum Graecorum in Biblioth. Vaticana Catalogus.)

III. PROPHETS.

(1) Amos VIII. 9-12 = 78, pp. 114, 115.

9. *λέγει κύριος Κύριος*] *λ. κύριος ὁ θεὸς* and places it after *μεσημβρίας*.
 10. *Om. πάσας*, 240.

11. ἐπὶ τὴν γῆν λιμὸν and + **ܠܐܡܝ** (ἰσχυρόν?). || Κυρίου] θεοῦ.
 12. ὕδατα τῆς] ἀπὸ θαλάσσης ἕως, many. || περιδραμοῦνται ζητοῦντες
 is translated as if it were ζητήσουσι περιδραμεῖν.

(2) Micah V. 2-5 = 25, p. 24.

2. ὀλιγοστὸς] pr. μὴ, many. || Om. τοῦ εἶναι. || χιλιάσιν] τοῖς ἡγεμόσιν, cf. 36, 39, literally, *in the leadership*. || ἐξ οὗ (read ἐκ σοῦ)] + γὰρ. || μοι] + ἡγούμενος, cf. A and Theodoret. || τοῦ Ἰσραήλ] ἐν τῷ Ἰσραήλ, with AQ, et pr. καὶ, **ܕܐܬܐ**.

3. δώσει] The Syriac form **ܕܕܐܬܐ** may be understood "she will give" or as δώσεις, "thou wilt give," cod. 22, 153.

4. αὐτοῦ ἐν ἰσχύι Κύριος] Κυρίου ἐν ἰσχύι.

(3) Joel I. 14—II. 11-20-27 = 38, pp. 42-44; 40, pp. 45, 46; 43, pp. 49, 50.

I. 14. κηρύξατε and συναγάγετε] pr. καὶ, it. 16 before ἐξ (many) and 17 κατεσκάφησαν. The Syriac does not easily admit *asyndeta*.

17. ἐσκήρτησαν] + δὲ. || ὅτι] καὶ.

18. ἐαυτοῖς] ἐν αὐτοῖς, 311 Arm.

19. σέ] + δὲ.

II. 1. κηρύξατε] pr. καὶ. || συγχυθήτωσαν] συναχθήτωσαν, A || ὅτι] καὶ.

2. ὥς] pr. καὶ. || Om. ἐτῶν.

3. πεδῖον] pr. ὥς, compl. ὥσει.

5. ὥς 1^o] pr. καὶ, it. 6 for πᾶν.

7. ὥς 1^o] + δὲ.

11. ὅτι 2^o] καὶ.

14. θυσίαν] pr. καὶ, many.

15. κηρύξατε, 16 ἀγιάσατε, it. νήπια et ἐξελθάτω] pr. καὶ. || Om. ἐκλέξασθε πρεσβυτέρους.

17. ἀνὰ μέσον] pr. καὶ.

19. τῷ λαῷ αὐτοῦ after Κύριος, 30, 311. || ἔλαιον] + *and ye shall eat* (καὶ φάγεσθε).

20. ἐμεγαλύνθη, AQ many.

21. χαῖρε] pr. καὶ.

22. συκῇ καὶ ἄμπελος] καὶ ἄμπ. καὶ συκῇ, cf. AQ etc.

26. Om. ἐσθίοντες, cf. 233.

27. Om. ἔτι 2^o, many.

III. 9-21 = 50, pp. 64, 65.

9. *προσαγάγετε* etc.] and all men of war shall draw near and come up.

11. *ἐκεῖ· ὁ πρὸς ἔστω μαχητής*] and there breaks the Lord your strength (alone).

12. *ἐξεγειρέσθωσαν*] + τὰ ἔθνη καὶ.

13. *πατεῖτε* and *ὑπερεκχεῖτε*] pr. καὶ.

14. Om. from τῆς δίκης 1°—2°, 23, 62, 106.

15. Note the difference in the translation of *δύσουσιν* here (ܕܫܘܨܝܢ) and ii. 10, ܕܫܘܨܝܢ = ܕܫܘܨܝܢ. There is no example as yet of this verb ܕܫܘܨܝܢ in the Syriac Dictionaries, neither in the *Thesaurus* nor in Brockelmann. But codd. BC of the *Evangelarium* (to be published by Mrs Lewis) have Luke v. 7 (p. 97 l. 1) ܕܫܘܨܝܢ, where de Lagarde after his codex (A) gives ܕܫܘܨܝܢ, with the note: in ventre litterae ܕ vocis ܕܫܘܨܝܢ litura.

16. *ἐνισχύσει*] + Κύριος, Q etc.

17. Om. καὶ 2°.

18. *σχοίνων*] ܫܚܝܢܝܢ. Why does the Lectionary not translate *σχοίνων*? And how does it come to the form ܫܚܝܢܝܢ? from the Peshito, which has ܫܚܝܢܝܢ, or direct from the Hebrew שׁוֹמֵר? The Syriac Hexapla retains ܫܚܝܢܝܢ and remarks in the margin: ܫܚܝܢܝܢ are the trees which produce ܫܚܝܢܝܢ (*χία*, gummi, mastix). The same translation is to be found in Micah vi. 5 and Hatch-Redpath ought not to have placed the † to these passages, but ought rather to have given ܫܚܝܢܝܢ as the Hebrew equivalent of *σχοίνος* (= *σχίνος*). The Greek reading is of great interest, because the word serves Jer. viii. 8 in LXX. and Ps. xlv. 2 in AQUILA, as the translation for ܫܚܝܢܝܢ, the *calamus* or pen.

(4) Jonah (the whole) = 88, pp. 126-131.

I. 2. *αὐτῆς*] *αὐτῶν*, 95, 130 etc.

5. *ἐφοβήθησαν*] + φόβῳ μεγάλῳ, 36, 86, 130 etc.

6. *ρέγχεις*] pr. καθεύδεις καὶ.

8. *ἔρχη*] + καὶ ποῦ πορεύη N^{cb}Q^{mg} 22 etc.

10. *ἐποίησας*] pr. ὁ, 130, 211 et + ἡμῶν, 86, 239.

11. κλύδωνα] + ἐπ' αὐτούς, 36, 86, 130, 311.
 14. ἀνεβόησαν] + the men.
 II. 1. καταπιεῖν] and it swallowed.
 2. ἐκ τῆς κοιλίας τοῦ κήτους πρὸς Κύριον τὸν θεὸν αὐτοῦ.
 7. φθορὰ ζωῆς] ἐκ φθορᾶς ἡ ζωή, A Q etc.
 10. σωτηρίου] + μου A Q etc.
 11. προσετάγη] + ἀπὸ κυρίου, N^{cb}.
 III. 2. Ἀνάστηθι] + καὶ.
 3. ἐλάλησεν] + αὐτῷ.
 8. αὐτῶν] αὐτοῦ.
 IV. 3. Om. δέσποτα, Cyril Alex.
 4. We have already here as in v. 8: And Jonah answered: Well I am angry even unto death. This occurs in no other MS., as it seems.
 8. Om. καὶ 2°. || ἀπελέγετο τὴν ψυχὴν αὐτοῦ] he chose for his soul the death.

In these passages from the Minor Prophets the Greek codices which show the most marked relation to the text of our Lectionary are

- 86 (see Jonah i. 5, 8, 11),
 240 (see Amos viii. 10, Zech. ix. 11),
 311 (see Joel ii. 19, Zech. xi. 14 etc.).

86 is the well-known Codex Cardinalis Barberini Romae vetustissimus; compare on it Holmes-Parsons, pref. to Isaiah.

240 is described in the preface to the Minor Prophets as

Codex Biblioth. Mediceae XXII. Plut. XI. in folio minore saec. XIII.
 (sc. an. 1286 ut habetur in ultima Codicis pagina). Est catena perpetua ex variis SS. PP. concinnata. Nitidissimus codex.

311 is (ibidem): Cod. Bibl. S. Synod. Mosq. num. 341 membranaceus saec. XI.

(5) Zechariah IX. 9-15 = 52, pp. 69, 70.

9. Om. αὐτὸς.
 10. πλῆθος καὶ εἰρήνη ἐξ ἐθνῶν] as the Syriac text stands, we must translate: he will *speak* peace with the nations. According to Holmes-Parsons the same translation is found in the Slavonic version: καὶ ῥήσει (?) εἰρήνην ἐθνῶν; Aquila, Eusebius and others, λαλήσει.
 ὑδάτων (= דָּבָר) ἀπὸ θαλάσσης (= דָּבָר); thus N^{ca} 22, 36, 40, 42, 49 etc. || ποταμῶν διεκβολὰς] ἀπὸ ποταμῶν ἕως διεκβολὰς or διεκβολῶν,

Ⲭ^a etc. This passage proves that the Lectionary follows a Greek text, which had undergone revision from the Hebrew.

11. Om. σου 2°, 240.

12. Om. παροικεσίας σου, alone.

13. I have bent my bow *against* Judah and filled *against* Ephraim (τῷ Ἐφραΐμ codd. 95, 185). || ψηλαφήσω] ⲧⲏⲛⲁⲛⲁ, I have made. || βολὶς] + αὐτοῦ, 22, 36 etc.

14. Παντοκράτωρ] here = ⲛⲧⲟⲩⲱⲧⲱ, in the next verse = ⲛⲧⲟⲩⲱⲧⲱ.

XI. 11^b-14 = (a) 68, p. 104 = (b) 72, pp. 110, 111.

Here we have for the first time a lesson twice, and, small as it is, it is sufficient to show that the text was not taken from an already existing Syriac version of the Bible, but that it was translated afresh *ad hoc*, where it occurred. This is proved (1) by different translations of an identical Greek text, (2) by variations in the Greek text. Compare

11. (a) ⲛⲁⲛⲁⲛⲁ ⲧⲏⲛⲁⲛⲁ } = καὶ γινώσκονται Χαναναῖοι.
(b) ⲛⲁⲛⲁⲛⲁ ⲧⲏⲛⲁⲛⲁ }

12. (a) ⲧⲏⲛⲁⲛⲁ ⲧⲏⲛⲁⲛⲁ } ἀπείπασθε. Besides the addition
(b) ⲧⲏⲛⲁⲛⲁ

of ⲧⲏⲛⲁⲛⲁ ἀπείπασθε seems to be taken in the first case as verbum finitum, not as imperative and in the sense of ἀθετεῖν or ἀδικεῖν.

14. (a) ⲧⲏⲛⲁⲛⲁ } ἀπέρριψα; the rendering of ⲧ would best
(b) ⲧⲏⲛⲁⲛⲁ }

correspond to a reading συνέτριψα, but this is not found in any Greek MS.; one has ἀπέστρεψα, another ἀπέκρυψα; it is the reading of the Peshito. || κατάσχεσίν μου] both (a) and (b) τὴν διαθήκην μου, 106, 239, 311.

(6) Isaiah III. 9^b-15 = 74, pp. 111, 112.

9. Om. καθ' ἑαυτῶν.

10. δύσχρηστος] ⲧⲏⲛⲁⲛⲁ = εὐχρηστος?

11. πονηρὰ] + ⲛⲧⲟⲩⲱⲧⲱ = ?

13. Om. καὶ στήσει εἰς κρίσιν τὸν λαὸν αὐτοῦ, cf. 301 which om. κ. στ. εἰς κρ.

15. ἀδικεῖτε] + μοι.

VII. 10-16 = 24, p. 23.

13. δὴ] **ⲛⲁⲱ**.
 14. Κύριος αὐτὸς] **ⲕⲓⲣⲓⲱ ⲛⲱ**. || καλέσουσιν, 26, 106, 144, 239,
 306.
 15. προελεσθαι] **ⲡⲗⲁ** = λέγειν? || ἐκλέξεται, many.
 16. πονηρία] + **ⲕⲓⲕ**.

VIII. 8—XI. 16—XII. 6 = 27, pp. 25-33; 35, pp. 39, 40.

9. Om. ἡττάσθε 1°-2°, 144 || λόγον δὲ λαλήσητε] ὅτι βουλευέσθητε.
 11. τῇ πορείᾳ] pr. καὶ, 22, 36 etc. || om. λέγοντες.
 13. αὐτὸν] **ⲁⲱⲗ**, alone.
 14. λίθῳ προσκόμματος, 301. || πέτρᾳ πτώματος. || ἐν 1°] pr. ὡς.
 15. Om. καὶ ἐγγιούσιν. || ἀλώσονται] **ⲁⲗⲱⲱ** = ἀπολέσουσιν? ||
 ἐν ἀσφαλείᾳ] + ὄντες?
 17. μενῶ] **ⲛⲁⲱⲱ**, I confess = ?
 19. καὶ ἐὰν εἴπωσιν] and he will say. || οὐκ ἔθνος] **ⲛⲱ ⲱⲱ ⲁⲗ**,
 read **ⲛⲱ**, probably. || om. αὐτοῦ, 302. || ἐκζητοῦσιν] do ye seek and
 ask? || νεκροὺς] **ⲕⲙⲱⲱ**, read **ⲕⲁⲗⲱⲱ**.
 20. ἔδωκεν] **ⲁⲱⲗⲁⲕ** || om. οὐκ, it. 21. 22!
 22. καὶ ἀπορία καὶ στενοχωρία κ. σκότος κ. θλίψις κ. σκότος πολὺ.
 IX. 1. πίε] **ⲛⲁⲕ** (= **ⲛⲁⲕⲕ**?). || om. καὶ πέραν τοῦ Ἰορδάνου,
 Cyril.
 2. ἴδετε] **ⲛⲱ** = εἶδε, N°. || ἐφ' ὑμᾶς] **ⲁⲱⲗⲁ**, over them,
 Euseb. αὐτοῖς.
 3. Om. ἐν εὐφροσύνῃ σου.
 4. ἐπ' αὐτῶν] on their neck, omittis καὶ ἡ ῥάβδος ἡ. || **ⲛⲓⲕⲓ**] 1.
ⲕⲁⲱ.
 5. ἱμάτιον] pr. πᾶν.
 6. ὅτι] ἰδοὺ, Clemens Alex. || υἱὸς] pr. καὶ. || οὗ ἡ ἀρχὴ] and his
 government. || καλοῦσι. || μεγάλης βουλῆς ἄγγελος] **ⲕⲁⲓ ⲕⲁⲗⲱⲱ ⲕⲁⲗⲱⲱ**
ⲱⲗⲁⲗⲱⲱ, write **ⲕⲁⲕⲓⲗⲱ** + θαυμαστὸς σύμβουλος, θεὸς ἰσχυρὸς,
 ἐξουσιαστής (= **ⲕⲁⲗⲁⲓⲗⲱⲱ ⲁⲓ ⲛⲱⲕⲓ**), ἄρχων εἰρήνης, πατὴρ τοῦ
 μέλλοντος αἰῶνος, cf. N^oA 22, 36 etc. || ἄξω] ἄξει?
 7. εἰρήνης] **ⲱⲗⲁⲓⲗⲱ** = ἐξουσίας?, very singular. || Δαυεῖδ] +
 sitting. || ὁ ζῆλος] for the zeal.

- feet.

2. αὐτῷ] + καὶ σῶν-
[ου] + ὑμῶν.

3. σωτηριου] + υμων
Six times the

XXV. 1-3^a = 93, p. 135.

XXV. 1-3^a = 93, p. 135.
 1. I praise thee, my God, my King. || ἀρχαίαν] + καὶ. || γένοιτο] +
 ἄνθρωποι, many. || πολλοὶ 2^o] pr. καὶ, many. || om. μὴ 1^o, NAQ etc. || πόλεις
 (διδοῖν).

2. πῶλεις 2^o] pr. καί, many.
(πῶλεις) + thou hast destroyed (διῶλω).

XXXV. 1-10 = 31, pp. 36, 37.

XXXV. 1-10 = 31, pp. 36, 37.

1. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 4. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 10. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 16. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 22. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 28. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 34. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 40. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 46. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 52. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 58. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 64. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 70. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 76. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 82. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 88. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 94. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*
 100. *καὶ ἀποδοθήσεται αὐτοῖς ὡς ἐποίησαν*

[illegible]

1. in ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶

XI. 18 - (a) 32, pp. 37, 38 = (b) 62, pp. 88, 89.

(11) Α. ἡ τριχέϊν | πρ. πᾶσα.
| | μοι. || χόρτ.

4. ἡ τριχέα] πρ. πᾶσα.
5. ἀγρυπνῶν] μοι. || χόρτος] πρ. ὡς.
6. αὐτοῦ. || ἐξέπεσεν] +

(11) 4. ἡ τριμυρία | πρ. πᾶσα.
 5. ἀγγέλων | μοι. || χόρτος] πρ. ὡς.
 7. τὸ ἄνθος | αὐτοῦ. || ἐξέπεσεν] + ὅτι πνεῦμα κυρίου ἔπνευσεν
 αὐτὸν· ἀλλήλων χόρτος ὁ λαός· ἐξηράνθη χόρτος, ἐξέπεσε τὸ ἄνθος (αὐτὸν)
 (2^{ος} 22, 3^{ος} 11).
 11. ἡ τριμυρία | κυρίου.
 12. ἡ τριμυρία | κυρίου. at least in fragments, not only twice, but

8, *θεοὺς ἡμῶν*] κυρίως.
We have this lesson, at least in fragments, not only twice, but

three times*; for it is already to be found in Land p. 223. It proves still further that the Syriac text was not taken from a complete version of the Bible, for we have two different renderings of two different Greek texts; the readings of Land (C) agree for the most part with (A). Compare:

A ܡܠܠ, BC ܡܠܠܐ, AC ܡܠܠܐܬܐ, B ܡܠܠܐܬܐ,
 A ܡܠܠܐ, B ܡܠܠܐ, AC ܡܠܠܐܬܐ, B ܡܠܠܐܬܐ,
 AC ܡܠܠܐ, C ܡܠܠܐ, A ܡ and ܡܠ, B nil
 AC ܡܠܠܐ, B ܡܠܠܐ.

B has the addition (of A) not after v. 7, but after v. 8, without *ὅτι* and rendering *ἐπνευσεν* by ܡܠܠܐ for ܡܠܠܐ; after it v. 8 is given a second time with *τοῦ θεοῦ ἡμῶν* as in the Greek text of Swete, not with *τοῦ κυρίου* as in the Syriac text of A; for ܡܠܠܐ it has again ܡܠܠܐ.

XL. 9-17 = 65, p. 97.

9. εἰπὸν] εἶπετε.
10. Om. κύριος 1°, many. || βραχίων] + αὐτοῦ, many. || ἰδοὺ 2°] καὶ. || om. αὐτοῦ 1°.
11. ποιμὴν] + ὁς. || ἄρνας] + καὶ ἐν τῷ κόλπῳ αὐτοῦ βαστάσει, Q^{ms} many.
12. τὸν οὐρανὸν] pr. who measured ܡܠܠܐ ܡܠܠܐ. || χειρὶ, σπιθάμη and δρακί] + αὐτοῦ.
13. καὶ] ἡ.
14. αὐτῷ 2°] + ἡ τίς προέδωκεν αὐτῷ καὶ ἀνταποδοθήσεται αὐτῷ; (ܡܠܠܐ, from him?), N^{*}A 26 etc.
15. Om. εἰ, Justin. || om. ὡς σίελος λογισθήσονται, Slav. Ostrog.
17. ἐλογίσθησαν] + αὐτῷ, Q^{ms} 22, 36 etc.

XLII. 5-10 = 47, pp. 57, 58.

5. οὕτως] + γὰρ. || τὰ] pr. πάντα.
6. γένους] ܡܠܠܐ, which might be either plural or singular with x of the first person = γένους μου, as N 87, 91, 167 + εἰς φῶς ἐθνῶν AQ etc.
8. τὴν et 10. ἡ] pr. καὶ.

[s. xl. 1-8 will be found a fourth time on p. cxxxviii of this book. A. S. L.

XLII. 16^b—XLIII. 14 = 42, pp. 47-49.

17. αἰσχύνθητε] pr. καὶ, similiter 21 κύριος, 22 ἐγένοντο, 23 εἰσακούσεται (sic), XLIII. 1 ἐκάλεσα, 2 φλόξ, 5 μὴ, ἀπὸ 1^o, 6 ἐρῶ, 9 πάντα, ἀγαγέτωσαν, 12 ἀγγέλιμα, 13 ποιήσω.

19. καὶ 3^o] pr. τίς τυφλὸς ὡς ὁ ἀπεσχηκός; Q^m 23, 36, 48 etc.

21. ἐβουλεύσατο] ἐβούλετο, Q 22 etc.

23. εἰσακούσατε] εἰσακούσεται, which is preferable, many.

24. οἷς] τίς, NAQ, (read thus in LXX.).

25. ψυχὴν] + αὐτῶν.

XLIII. 3. Om. σου 1^o, 41, 49, 106. || σώζων] ~~διῳαζ~~ = who chose.

8. ὀφθαλμοὶ] + αὐτῶν, many.

9. ἐξ αὐτῶν] ~~οσαυτα~~, with them. || ἀναγγελεῖ 1^o] + ὑμῖν. || τοὺς μάρτυρας] the testimonies (τὰς μαρτυρίας).

10. πιστεύσητε] + μοι, A 22, 36, etc. || καὶ 4^o] + τότε.

11. ὁ θεός] ὁ κύριος.

12. ἔσωσα, ὠνειδισα] ~~διωκω~~ = ~~διωκω~~? || ἡμῖν] ὑμῖν, NAQI' etc.

13. ὅτι] ὅτι.

14. καὶ Χαλδαῖοι] Χαλδαῖοι (or Χαλδαίους) καὶ.

The last five verses of this lesson occur again in the following:

XLIII. 10 21 = 55, pp. 76, 77, while the verses 15-21 are found a second time in lesson 30, pp. 35, 36; thus we have again a double rendering of a passage of 12 verses. It will not be necessary to quote all the differences. We have again (1) double renderings of an identical Greek text, comp. A ~~πιστω~~, B ~~πιστω~~ v. 10, A ~~πιστω~~, B ~~πιστω~~ v. 14; (2) different Greek texts: A ~~πιστω~~ ~~οσα~~ = κύριος, B ~~πιστω~~ = ὁ θεός v. 11, A ~~πιστω~~ ~~οσα~~ - δεθήσονται, B ~~πιστω~~ ~~οσα~~ = δοθήσονται v. 14, the latter reading is only to be found as yet as misprint in the edition Aldina. After ~~πιστω~~ - ἀγγέλιμα B has ~~πιστω~~ ~~οσα~~; there is nothing to correspond to ~~πιστω~~ in any Greek codex. Neither is there any example, as yet, for ~~πιστω~~, ~~οσα~~ = ὠνειδίζειν (in the Thesaurus of the Vatican Library).

XLIII. 17. ἐκχυρόν] B πολὺν καὶ ἐκχυρόν, 22, 36, 48 etc. B + καὶ ἀφ' ἑαυτοῦ

41. A ~~πιστω~~ ~~οσα~~, 46, 47.

22. Ἰσραήλ] A **ⲓⲥⲣⲁⲗ** (vocative), B **ⲓⲥⲣⲁⲗ** (dative?).

Of various translations compare here A **ⲛⲓⲟⲩ**, B **ⲙⲉⲓⲙⲟ** v. 20, A **ⲙⲉⲓⲙⲟ**, B **ⲙⲉⲓⲙⲟ** = (περι)εποιησάμην v. 21.

XLIV. 2-7 = 33, p. 38.

2. **μὴ**] + οὖν.
3. **ὅτι**] ἰδοὺ.
4. ὡσεὶ χόρτος ἀνὰ μέσον ὕδατος, **ⲛ**^cAQ etc. || παραρρέον] **ⲡⲁⲛ** **ⲣⲉⲟⲛ**, 87, 97, 228 Compl. Ald. The first hand of **ⲛ** is interesting **ⲡⲁⲣⲉⲟⲛ** (= **ⲡⲁⲣⲉⲟⲛ** = **ⲡⲁⲛ** **ⲣⲉⲟⲛ**).
5. Read **ⲛⲟⲩⲥ**. || οὗτος 1^o etc.] οὕτως ἐρεῖ θεός· ἐγὼ εἰμι.
6. λέγει] + ὁ θεός, almost all MSS. || καὶ ῥυσ. αὐτὸν] ὁ ῥυσ. σε.
7. ἐτοιμασάτω] **ⲙⲉⲓⲙⲟ**, a free rendering?

L. 4-9^a = 76, p. 113.

4. ἡνίκα δεῖ] **ⲛ** **ⲁⲩ** = δὲ? || **ⲡⲣⲱⲗ**] + **ⲡⲣⲱⲗ**, **ⲛ**^c, 22, 51 etc.
5. Om. κυρίου 1^o, many. || ἀντιλέγω] **ⲙⲉⲓⲙⲟ**.
8. Om. ἄμα, Barnabas, Didymus, Slav. Ostrog.
9. Κύριος] + κύριος, B^{ab}Q^{ms} etc.

LII. 13—LIII. 12 = 80, pp. 116-118.

13. καὶ δοξασθήσεται καὶ ὑψωθήσεται σφ. || σφόδρα] + καὶ μετεωρισθήσεται, Q^{ms} many.
 14. ἐπὶ σέ] ἐπ' ἐμέ. || Om. οὕτως. || Om. ἀπὸ ἀνθρώπων. || Om. καὶ ἡ δόξα σου. || ἀνθρώπων] pr. νιῶν τῶν, many.
 15. συνέξουσιν] + over him (om. περὶ αὐτοῦ). || ὀψονται] + αὐτὸν.
- LIII. 2. ἀνηγγείλαμεν] + αὐτὸν. || ὥς 1^o] pr. καὶ. || Om. καὶ 1^o, 22, 36, 48.
3. *We* have turned *our* face from *him*. || κακώσει and πληγῇ interchanged.
 5. παιδία] pr. καὶ.
 6. ταῖς ἁμαρτ.] **ⲙⲉⲓⲙⲟ** = ὑπὲρ τῶν, Clem. Rom., *propter* Jerome.
 7. στόμα] + αὐτοῦ.
 8. ὅτι] **ⲛⲟⲩⲥ** = ἰδού? || λαοῦ μου] λ. αὐτοῦ.
 10. περὶ ἁμαρτίας ἡμῶν τὴν ψυχὴν ὑμῶν, Compl., Athan., Theodt. ||

8. Om. γὰρ. || ἐξ ἀδικίας] καὶ ἀδικίας.
 10. μίτρην] ~~μετρη~~ = ? || καὶ ὡς νύμφην κατεκοσμημένην ἐκόσμησέ
 με.
 11. κῆπος] + ἀνατελεῖ, 23, 109 etc., or ἐκφύει, 36, 48 etc. (Compl.
 ἔκβλαστανεῖ as a translation of *germinat*!) || om. κύριος 1°.

LXIII. 1-7^a = 84, pp. 119, 120.

1. ἐρύθημα] pr. καλ, it. οὕτως. || ἐκ] pr. ὡς. || στολῇ] + αὐτοῦ, Q^{ms}.
2. πατητοῦ] πατήματος, Q Origen.
3. πλήρους, N¹Q^{ms}. || καταπεπατημένης] + λήνον γὰρ ἐπάτησα
 μονώτατος, many. || θυμῷ μου] + καὶ συνέθλασα (?) αὐτοὺς ἐν τῇ ὀργῇ μου,
 cf. 22, 36 etc. || αἶμα αὐτῶν] + εἰς γῆν καὶ ἐμόλυνα τὰ ἐνδύματά μου,
 23 etc. (For ἐμόλυνα Compl. gives ἐμίανα against all MSS.; the same
 variant in Acts v. 38 between the codices D and E in a passage which
 is found only in these two codices; see Eb. Nestle, *Philologica sacra*,
 p. 44.)
5. αὐτοὺς] με, 62, 90, 308, μοι, 147, 233.
6. ὀργῇ μου] + καὶ ἐμέθυσα αὐτοὺς ἐν τῷ θυμῷ μου, cf. 22, 23, 36
 etc., Q^{ms} after ἐπέστη, v. 5.
7. κυρίου 2°] + ἀναμνήσω, 109, 302, 305; Q^{ms} + ἀναμνήσω τὴν
 αἴνεσιν κυρίου.

Jeremiah XI. 18-20 = 86, p. 121.

18. γνώσομαι] perhaps γνώσόν (= γνώρισόν) με. || τότε εἶδον]
 1) ~~δυνατος δικαιο~~, a free rendering.
19. οὐκ ἔγνω] pr. καὶ, + ὅτι. || om. δεῦτε καὶ.
20. κύριε] + τῶν δυνάμεων, 22 etc.

In the *Greater Prophets* the Lectionary agrees very frequently with the marginal readings of Q, the codex Marchalianus, attributed there to one or more of the later Versions of Aquila, Symmachus and Theodotion. This clearly shows that the Lectionary rests on a text dependent on Origen. It is probable that Lectionaries are much later than the time of Origen, but they are nevertheless valuable for the text of the Septuagint, as well as for that of the N.T.

B. NEW TESTAMENT.


For the N.T. I have compared the text of the Lectionary with that of Westcott-Hort, but the readings of Greek MSS. are for the most part taken from Tischendorf's editio octava. It would be very convenient if a normal copy of a Greek Lectionary were published in a form which would serve as a standard of collation for the textual criticism of the N.T. Of the Books mentioned by Gregory-Tischendorf III. p. 653 sq. and by Brightman, *Eastern Liturgies*, p. lxxxvii, a beautiful copy of the Venice Αποστολος of 1550 was at my disposal (from the Library of Munich).



Acts I. 1-8-14 = 89, pp. 131, 132 and 92, pp. 134, 135.

3. δι' ἡμερῶν τεσσαράκοντα is in the translation connected with the preceding clause παρέστησεν ἑαυτὸν ζῶντα, not with the following ὀψιανόμενος αὐτοῖς καὶ λέγων.

4. συναλιζόμενος] and he was eating with them.

6. συνελθόντες is construed with οἱ μὲν οὖν; those, therefore, who were come together, not: they, therefore, when they were come together.

8. δύνανμι] + from on high, , no trace of this reading in Tischendorf.


9. ἐπήρθη is given by two verbs , literally: he was taken from them and lifted up; for ὑπέλαβεν a third root is used , received.

11. At the close of the verse "from you" is added after εἰς τὸν οὐρανόν; no example of this lesson in Tischendorf.

13. The order is James and John instead of John and James; before Bartholomew an and is inserted.

14. γυναιξὶν καὶ is omitted—no trace of this in Tischendorf. Did the writer take offence at the presence of women? Certainly the writer of codex D showed more courtesy by adding the children to them σὺν γυναιξὶν καὶ τέκνοις.

II. 22-28-36 = 90 and 91, pp. 132-134.

22. For δυνάμεσι καὶ τέρασι καὶ σημείοις the translation has but two words  in this order "through signs and mighty works (powers)."

4. ἡ δὲ ὑπομονή] τῇ δὲ ὑπομονῇ, tribulation worketh patience and through patience is probation.

6. εἰ γε] ἔτι.

10. ὄντες] + ~~ἡμεῖς~~ ~~ἐσμεν~~, we were *before* enemies.

VI. 3-11 = 2, p. 3.

3. Om. ἡ. || ἐβαπτίσθημεν 1°] ἐβαπτίσθητε, there is no trace of this reading in Tischendorf.

4. συνετάφημεν οὖν] pr. *and*. || βαπτίσματος] + αὐτοῦ, as 17 (eth.).

6. Om. ἡμῶν, 4 eth.

9. θάνατος] pr. καὶ. || κυριεύει] probably κυριεύσει, 28 *d e f*. etc.

11. ἐν Χριστῷ Ἰησοῦ] ~~ἐν~~ ~~Χριστῷ~~ ~~Ἰησοῦ~~ ~~ἐν~~ ~~Χριστῷ~~, literally καὶ ἐν κυρίῳ, ἐν Ἰησοῦ Χριστῷ.

VIII. 2-11 = 3, p. 4.

2. ἐν Χριστῷ Ἰησοῦ] ἐν Ἰησοῦ Χριστῷ. || σε] ἡμᾶς, cop. eth. ar^c.

5. Om. τὰ τοῦ πνεύματος—6. θάνατος.

11. τὸν Ἰησοῦν] Ἰησοῦν Χριστὸν; we find this order regularly, where Westcott-Hort have Χριστὸς Ἰησοῦς.

τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος] "because of the spirit of God dwelling in you," τὸ ἐνοικοῦν πνεῦμα τοῦ θεοῦ.

IX. 30—X. 10 = 4, pp. 5, 6.

31. νόμον 2°] + δικαιοσύνης, ⁸ FKL etc.

32. ἔργων] + νόμου, ⁸ DEKL etc.

X. 1. ἡ δέξις] + μου, P.

3. Om. οὐχ; this is again one of the strange cases where neglect of the negative changes a sentence into its contrary.

4. τέλος γὰρ νόμου] literally: the end of God namely of the law, ~~ἐν~~ ~~Χριστῷ~~ ~~Ἰησοῦ~~ ~~ἐν~~ ~~Χριστῷ~~; does this mean: the divine end of the law is Christ?

7. Om. τίς.

8. λέγει] + ἡ γραφή, DE etc. || τὸ ῥῆμα τῆς πίστεως δ] merely: the faith which, ἡ πίστις ἦν.

9. The Lectionary confirms the textual reading of Westcott-Hort, ὅτι κύριος Ἰησοῦς, which the Revised Version places in the margin, as against the reading of Tischendorf (= Westcott-Hort margin, R.V. text).

XII. 1-5-16-XIII. 5 = 41, pp. 46, 47 + 44, pp. 50, 51 + 48, pp. 58, 59

1. ζώσαν] + καί. || λογικὴν is translated ~~καὶ~~, literally: *which is in order*, orderly.

2. νοὸς] + ὑμῶν, N^cE etc.

3. χίριτος] + τοῦ θεοῦ, L 5. 37 etc. || Merely the words, ~~καὶ~~, that he be settled, correspond to the clause ἀλλὰ φρονεῖν εἰς τὸ σιωφρονεῖν. It seems therefore that ἀλλὰ φρονεῖν was omitted; cf. the various omissions (from homoioteleuton) quoted in Tischendorf.

7. διακονίαν] ὁ διακονῶν, N^c 1, 37 lectt.^s etc.

8. (1) m. ὁ ἐλεῶν ἐν ἰλαρότητι.

11. τῇ σπουδῇ is construed with the preceding προηγούμενοι.

14. (1) m. εὐλογεῖτε τοὺς διώκοντας ὑμᾶς, FG m Orig.

16. (1) m. εἰς ἀλλήλους.

19. ἐγὼ] καὶ γὰρ, g. guelph. cop. arm. syr. etc.

20. ἴδν 2^m] p. καί, D* c 109**.

XIII. 1. τῇ τοῦ θεοῦ διαταγῇ] merely: *to God*.

XIV. 14—XV. 6 = 37, pp. 40-42.

11. ἐν κυρίῳ Ἰησοῦ] + Χριστῷ.

12. (1) m. δόκιμος.

19. διώκωμεν] + ~~καὶ~~ = πρῶτον?

21. παρακλύπτει] + ἡ ἀσθενεῖ, cf. N^cBD etc.

xv 1 (1) m. προεγρίφη. [πάντα] εἰς τὴν ἡμετέραν διδασκαλίαν. || om. τὴν γρηγοριανήν ἢ παρακλήσεων.

1 Cor. I. 18 25 = 79, pp. 115, 116.

11. καὶ] ~~καὶ~~ and αὐτῶν.

21. (1) m. γὰρ, 1st ed.

21. θεοῦ σοφίαν] the wisdom of the *Father*, πατὴρ σοφ., there is no trace of such a reading in Tischendorf.

24. τῷ θεῷ is translated both times "*with God*."

X. 14-36, p. 40.

14. θαλάσσης and θαλάσσης] both times ~~καὶ~~ *water*; *sea* would be ~~καὶ~~.

III. 14-21 = 9, p. 10.

15. Om. *πατριὰ* (sic!).
 18. Om. *καὶ ὕψος*.
 19. Om. *τὴν ὑπερβάλλουσιν*: to know the knowledge of love (sic).

Phil. II. 5-11 = (a) 10, pp. 10, 11; = (b) 75, pp. 112, 113.

It is very satisfactory to have such an important text twice. It proves for the New Testament Lessons what we stated above for those from the Old Testament, that the Syriac Text was not excerpted from a complete Syriac Bible Version, but each lesson was translated by itself out of the Greek. For we here again meet with

(a) different ways of rendering an identical Greek Text, for instance *ܡܝܬܐ* and *ܡܝܬܐ* for *ἐκένωσεν* v. 7, *ܠܚܒܐ* and *ܠܚܒܐ* vv. 9, 10,

(b) variations of the underlying Greek texts, for instance v. 7 *ἀνθρώπων* and *ἀνθρώπου*, the omission of *πατρός* v. 11 in *b*.

If this be true of the lessons from the O. T., (from the Acts) and the Pauline Epistles, it will hold good also for the Gospel Lessons as published by Miniscalchi-Erizzo, de Lagarde and now Lewis-Gibson. On the opposite view of G. H. GWILLIAM (*Anecdota Oxoniensia*, I. v.), see Mrs Lewis's Preface to the forthcoming volume.

6. *Χριστῷ Ἰησοῦ*] *b* (not *a*) pr. *κυρίῳ*.
 7. *ἀνθρώπων*] *b* (not *a*) *ἀνθρώπου*, as Marcion, Origen and others. ||
γενόμενος] *a* (not *b*) *ܡܠܟܐ ܕܥܡܐ* = (*καὶ*) *εὐρεθεὶς*.
 10. *Ἰησοῦ*] *b* (not *a*) of the *Lord* Jesus, *ܡܠܟܐ ܕܥܡܐ*.
 11. *θεοῦ πατρός*] *a* literally: of God *his* Father; *b* only: of God.
 The omission of *πατρός* is not mentioned in Tischendorf.

IV. 4-9 = 11, pp. 11, 12.

8. *σεμνὰ* is well rendered by *ܡܠܟܐ*, which means originally purified, especially of *gold*, *ἄπυρος*.

Col. I. 12-20 = 12, p. 12.

13. *ἡμᾶς*] *ὕμᾶς*, P, 19, 23 etc.
 14. *τὴν ἄφεσιν*] pr. *καὶ* f vg^{six} syr. Cyr.
 16. Om. *καὶ εἰς αὐτὸν*, not in Tischendorf.

ὄψεσθε, Athan., Theodt. || Κύριος] + ἐν χειρὶ αὐτοῦ, 22 etc., Athan., Theodt. || vid. τὴν ψυχὴν αὐτοῦ.

11. δείξαι] καὶ δείξει (?) || πλάσαι] + αὐτόν.

12. Om. αὐτός.

LX. 1-22 = 87, pp. 124-126.

1. φῶς σου] + καὶ ὁ σωτήρ σου, alone.

2. ἰδού] + γὰρ, B^c.

3. βασιλεῖς and ἔθνη interchanged.

4. ἴδε] + πάντα, Q^{mg}.

5. ὄψη] + καὶ χαρήσῃ, Q^{mg}. || καρδίᾳ] + σου.

6. Γαιφάρ, B^cAQ etc. || πάντες et οἰσουσιν] pr. καὶ, + σοι λίθον τίμιον, cf. B^cA.

7. Om. πάντα. || ἤξουσιν] + σοι.

8. Om. ὡς νεφέλαι and καὶ.

9. ἄργυρον] + αὐτῶν. || ἅγιον] + ~~αἰθερ~~ = ἀπαγγελοῦσιν?

11. νυκτὸς] + καὶ, 22, 48 etc. || ἀγομένους] ~~κῆρυ~~ ~~υἱ~~ = ἄμα?

12. οἱ γὰρ βασιλεῖς καὶ τὰ ἔθνη.

13. μου] + καὶ τὸν τόπον τῶν ποδῶν μου δοξάσω, Q^{mg} 22 etc., + λέγει Κύριος, alone.

15. βοηθῶν] + σε.

17. λίθων] + οἶσω σοι.

18. γλύμμα] ~~κῆρυ~~ = ἀγαλλίαμα (?), this may be the true text.

19. ἀνατολὴ σελήνης is freely rendered. || φῶς] pr. εἰς, it. v. 20. || δόξα σου] σοι εἰς δόξαν.

LXI. 1-11 = 70, pp. 107, 108.

1. ἰάσασθαι] pr. καὶ, it. κηρύξαι, 2 καλέσαι, παρακαλέσαι, 3 ἀντὶ 2°, 4 ἐξηρημωμένας, 6 λειτουργοί, A 86.

2. ἀνταποδόσεως] + τῷ θεῷ ἡμῶν, Q^{mg}.

3. Om. δοθῆναι τοῖς πενθοῦσιν, cf. 87, 97. || om. αὐτοῖς δόξαν, alone. || τοῖς πενθοῦσι] ~~κῆρυ~~ ~~αἰθερ~~ = ἀντὶ πένθους. || om. καὶ.

5. ἀλλόφυλοι] + ~~κῆρυ~~ ~~αἰθερ~~, ἔσονται σοι.

6. κυρίου] θεοῦ, alone. || θαυμασθήσεσθε] + ἀντὶ τῆς αἰσχύνῃς ὑμῶν καὶ (ἀντὶ) τῆς ἐντροπῆς ὑμῶν (~~αἰθερ~~).

7. ἐκ δευτέρας (δευτέραν κληρονομίαν) τὴν γῆν κληρονομήσετε, many, but all + ἀγαλλιάσεται ἡ μερὶς after ἐντροπῆς, except 87, 97, 228. || αὐτῶν] ὑμῶν, alone.

8. Om. γὰρ. || ἐξ ἀδικίας] καὶ ἀδικίας.
 10. μίτραν] ~~μεν~~ = ? || καὶ ὡς νύμφην κατεκοσμημένην ἐκόσμησέ με.
 11. κῆπος] + ἀνατελεῖ, 23, 109 etc., or ἐκφύει, 36, 48 etc. (Compl. ἐκβλαστάνει as a translation of *germinat*!) || om. κύριος 1°.

LXIII. 1-7^a = 84, pp. 119, 120.

1. ἐρύθημα] pr. καὶ, it. οὕτως. || ἐκ] pr. ὡς. || στολῇ] + αὐτοῦ, Q^{ms}.
 2. πατητοῦ] πατήματος, Q Origen.
 3. πλήρους, R¹Q^{ms}. || καταπεπατημένης] + λήνον γὰρ ἐπάτησα μονώτατος, many. || θυμῷ μου] + καὶ συνέθλασα (?) αὐτοὺς ἐν τῇ ὀργῇ μου, cf. 22, 36 etc. || αἷμα αὐτῶν] + εἰς γῆν καὶ ἐμόλυνα τὰ ἐνδύματά μου, 23 etc. (For ἐμόλυνα Compl. gives ἐμίανα against all MSS.; the same variant in Acts v. 38 between the codices D and E in a passage which is found only in these two codices; see Eb. Nestle, *Philologica sacra*, p. 44.)
 5. αὐτοὺς] με, 62, 90, 308, μοι, 147, 233.
 6. ὀργῇ μου] + καὶ ἐμέθυσα αὐτοὺς ἐν τῷ θυμῷ μου, cf. 22, 23, 36 etc., Q^{ms} after ἐπέστη, v. 5.
 7. κυρίου 2°] + ἀναμνήσω, 109, 302, 305; Q^{ms} + ἀναμνήσω τὴν αἰνεσιν κυρίου.

Jeremiah XI. 18-20 = 86, p. 121.

18. γνώσομαι] perhaps γνώσόν (= γνώρισόν) με. || τότε εἶδον] ~~Δ~~ ~~δα~~ ~~τα~~ ~~κ~~ ~~δα~~ ~~κ~~ ~~ι~~ ~~ι~~ ~~ι~~ ~~ι~~, a free rendering.
 19. οὐκ ἔγνων] pr. καὶ, + ὅτι. || om. δεῦτε καὶ.
 20. κύριε] + τῶν δυνάμεων, 22 etc.

In the *Greater Prophets* the Lectionary agrees very frequently with the marginal readings of Q, the codex Marchalianus, attributed there to one or more of the later Versions of Aquila, Symmachus and Theodotion. This clearly shows that the Lectionary rests on a text dependent on Origen. It is probable that Lectionaries are much later than the time of Origen, but they are nevertheless valuable for the text of the Septuagint, as well as for that of the N.T.

B. NEW TESTAMENT.

For the N.T. I have compared the text of the Lectionary with that of Westcott-Hort, but the readings of Greek MSS. are for the most part taken from Tischendorf's editio octava. It would be very convenient if a normal copy of a Greek Lectionary were published in a form which would serve as a standard of collation for the textual criticism of the N.T. Of the Books mentioned by Gregory-Tischendorf III. p. 693 sq. and by Brightman, *Eastern Liturgies*, p. lxxxvii, a beautiful copy of the Venice Αποστολος of 1550 was at my disposal (from the Library of Munich).

Acts I. 1-8-14 = 89, pp. 131, 132 and 92, pp. 134, 135.

3. δι' ἡμερῶν τεσσεράκοντα is in the translation connected with the preceding clause παρέστησεν ἑαυτὸν ζῶντα, not with the following ὁπτανόμενος αὐτοῖς καὶ λέγων.

4. συναλιζόμενος] and he was *eating* with them.

6. συνελθόντες is construed with οἱ μὲν οὖν; *those*, therefore, who were come together, not: they, therefore, when they were come together.

8. δύναμιν] + *from on high*, ܠܡܝܬܐ ܥܠܝܝܬܐ, no trace of this reading in Tischendorf.

9. ἐπήρθη is given by two verbs ܠܡܝܬܐ ܥܠܝܝܬܐ ܠܡܝܬܐ ܥܠܝܝܬܐ, literally: *he was taken from them and lifted up*; for ὑπέλαβεν a third root is used ܠܡܝܬܐ, *received*.

11. At the close of the verse "*from you*" is added after εἰς τὸν οὐρανόν; no example of this lesson in Tischendorf.

13. The order is *James and John* instead of *John and James*; before Bartholomew an *and* is inserted.

14. γυναιξὶν καὶ is omitted—no trace of this in Tischendorf. Did the writer take offence at the presence of women? Certainly the writer of codex D showed more courtesy by adding the children to them σὺν γυναιξὶν καὶ τέκνοις.

II. 22-28-36 = 90 and 91, pp. 132-134.

22. For δυνάμεσι καὶ τέρασι καὶ σημείοις the translation has but two words ܠܡܝܬܐ ܥܠܝܝܬܐ in this order "*through signs and mighty works (powers)*."

ἐν μέσῳ] the Lectionary seems to have καὶ before it: *even* (ΔΑΚ) in your midst.

25. λέγει] says *before*, ἱσκα ρ.π.

29. his tomb is with us] *he is with us in his tomb*; an interesting variant; what, if we were to find him still in his grave now!

30. εἰδὼς] ἰδὼν, as D*. || "*his loins*" and "*his throne*"] "*thy loins*" and "*thy throne*."

31. προιδὼν] προειδὼς, as D*.

34. λέγει is again translated as if it were προλέγει.

36. ~~μικρο~~ καὶ ἀπόστολον is of course a mere slip of the pen for ~~μικρο~~ καὶ χριστόν.

James I. 1-12 = 29, pp. 34, 35.

1. καὶ κυρίου] ~~ἱσκα~~, literally: and of *our* Lord. || φυλαῖς] + τοῦ Ἰσραήλ, no trace of this addition in Tischendorf¹.

2. πᾶσαν χαρὰν ἡγήσασθε] literally: with all joy be rejoicing ρ.π.κ.

3. Om. ὑμῶν, B⁸ 81 syr^p.

5. παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς] literally: from the God of the all (*universum* ρ.λ.α. ρ.ω.λ.κ.), who gives *him* (ω.λ) liberally.

6. αἰτείτω δὲ etc.] Δ.κ.ε. ω.α. ρ.ω, literally: *what* he asks in faith, which must be connected, apparently, with the preceding: And it shall be given him, *what* he asks in faith.

7. Om. ὅτι λήμψεται, literally: for there will not bear (ἱσκαω) such a man anything from God; οἶσθαι = ἱσκα.

9. ὁ ἀδελφός] literally: *our* brother, ρ.α.ω.κ; instead of ~~α.β.ω.θ.κ~~ we must read, of course, ~~α.β.θ.κ~~, καυχάσθω.

11. Om. καὶ 1°. || om. καὶ τὸ ἄνθος αὐτοῦ. || om. οὕτως—μαρανθήσεται.

Romans I. 1-7 = 17, p. 16.

1. κλητὸς ἀπόστολος] κλ. καὶ ἀπόστ.

2. Om. αὐτοῦ, 17.

¹ Compare in the Lists of the 12 Apostles and 70 Disciples ascribed to Hippolytus and Dorotheus, the remark "that James (the son of Zebedee, brother of John) preached the Gospel to the 12 tribes of *Israel* in the Dispersion" (ZAHN, *Einleitung in das N.T.* § 5, n. 3, p. 75).

4. ἡ δὲ ὑπομονή] τῇ δὲ ὑπομονῇ, tribulation worketh patience and through patience is probation.

6. εἰ γε] ἔτι.

10. ὄντες] + **ⲡⲓⲁⲃ ⲥⲁ**, we were *before* enemies.

VI. 3-11 = 2, p. 3.

3. Om. ἡ. || ἐβαπτίσθημεν 1°] ἐβαπτίσθητε, there is no trace of this reading in Tischendorf.

4. συνετάφημεν οὖν] pr. *and*. || βαπτίσματος] + αὐτοῦ, as 17 (eth.).

6. Om. ἡμῶν, 4 eth.

9. θάνατος] pr. καὶ. || κυριεύει] probably κυριεύσει, 28 *d e f*. etc.

11. ἐν Χριστῷ Ἰησοῦ] **ⲕⲣⲓⲥⲟⲩ ⲱⲁⲙⲱ ⲛⲓⲁⲃ ⲁⲟⲩ**, literally καὶ ἐν κυρίῳ, ἐν Ἰησοῦ Χριστῷ.

VIII. 2-11 = 3, p. 4.

2. ἐν Χριστῷ Ἰησοῦ] ἐν Ἰησοῦ Χριστῷ. || σε] ἡμᾶς, cop. eth. ar.

5. Om. τὰ τοῦ πνεύματος—6. θάνατος.

11. τὸν Ἰησοῦν] Ἰησοῦν Χριστὸν; we find this order regularly, where Westcott-Hort have Χριστὸς Ἰησοῦς.

τοῦ ἐνοικούντος αὐτοῦ πνεύματος] "because of the spirit of God dwelling in you," τὸ ἐνοικεῖν πνεῦμα τοῦ θεοῦ.

IX. 30—X. 10 = 4, pp. 5, 6.

31. νόμον 2°] + δικαιосύνης, **ⲛⲉⲑⲕⲗ** etc.

32. ἔργων] + νόμου, **ⲛⲉⲑⲕⲗ** etc.

X. 1. ἡ δέσεις] + μου, P.

3. Om. οὐχ; this is again one of the strange cases where neglect of the negative changes a sentence into its contrary.

4. τέλος γὰρ νόμου] literally: the end of God namely of the law, **ⲕⲱⲁⲥⲱⲓ ⲓⲗ ⲛⲱⲗⲓⲁ ⲛⲓⲁⲃ**; does this mean: the divine end of the law is Christ?

7. Om. τίς.

8. λέγει] + ἡ γραφή, DE etc. || τὸ ῥῆμα τῆς πίστεως δ] merely: the faith which, ἡ πίστις ἦν.

9. The Lectionary confirms the textual reading of Westcott-Hort, ὅτι κύριος Ἰησοῦς, which the Revised Version places in the margin, as against the reading of Tischendorf (= Westcott-Hort margin, R.V. text).

XII. 1-5-16^a—XIII. 5 = 41, pp. 46, 47 + 44, pp. 50, 51 + 48, pp. 58, 59.

1. ζώσαν] + καὶ. || λογικὴν is translated ܠܘܕܝܟܐ, literally: *which is in order*, orderly.

2. νοὸς] + ὑμῶν, N^DE etc.

3. χάριτος] + τοῦ θεοῦ, L 5. 37 etc. || Merely the words, ܠܘܕܝܟܐ, that he be settled, correspond to the clause ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. It seems therefore that ἀλλὰ φρονεῖν was omitted; cf. the various omissions (from homoioteleuton) quoted in Tischendorf.

7. διακονίαν] ὁ διακονῶν, N^c 1, 37 lectt.^s etc.

8. Om. ὁ ἐλεῶν ἐν ἰλαρότητι.

11. τῇ σπουδῇ is construed with the preceding προηγούμενοι.

14. Om. εὐλογεῖτε τοὺς διώκοντας ὑμᾶς, FG m Orig.

16. Om. εἰς ἀλλήλους.

19. ἐγὼ] κἀγὼ, g. guelph. cop. arm. syr. etc.

20. ἐὰν 2^o] pr. καὶ, D* e 109**.

XIII. 2. τῇ τοῦ θεοῦ διαταγῇ] merely: *to God*.

XIV. 14—XV. 6 = 37, pp. 40-42.

14. ἐν κυρίῳ Ἰησοῦ] + Χριστῷ.

18. Om. δόκιμος.

19. διώκωμεν] + ܠܘܕܝܟܐ = πρῶτον?

21. προσκόπτει] + ἡ ἀσθενεῖ, cf. N^cBD etc.

XV. 4. Om. προεγράφη, [πάντα] εἰς τὴν ἡμετέραν διδασκαλίαν. || om. τῶν γραφῶν—5 παρακλήσεως.

I Cor. I. 18-25 = 79, pp. 115, 116.

19. καὶ] ܠܘܕܝܟܐ and *again*.

21. Om. γὰρ, FG.

24. θεοῦ σοφίαν] the wisdom of the *Father*, πατὴρ σοφ., there is no trace of such a reading in Tischendorf.

25. τοῦ θεοῦ is translated both times "*with God*."

X. 1-4 = 36, p. 40.

1. 2. θαλάσσης and θαλάσση] both times ܠܘܕܝܟܐ *water*; *sea* would be ܠܘܕܝܟܐ.

2. Om. *καὶ πάντες*.
3. Om. *καὶ*.
4. Om. *καὶ* 1°.

The Syriac text seems corrupt, for we expect instead of *ܐܕܡܝܢ ܕܐܡܝܢ ܝܗܘܐ* with a different order of words and different punctuation: *ܐܕܡܝܢ ܝܗܘܐ ܕܐܡܝܢ*.

XI. 23-32 = 71, pp. 109, 110.

26. Om. *γὰρ*, arm. eth. got., cf. A. || *καταγγέλλετε* is translated as a present, not as an imperative.
27. *τὸν ἄρτον*] + *τοῦτον*, KLP etc.
29. *πίνων*] + *ἀναξίως*, *ⲬⲥⲐⲌⲒⲒⲒⲒⲒⲒ* etc.

XV. 1-11 = 86, p. 123.

1. *καὶ ἐστήκατε*] *στήκετε*, cf. DF.
2. Om. *καὶ* 1°.
3. *παρέδωκα*] *διῶ* would be *εὐηγγελισάμην*, but read *διῶ* || om. *ὅτι*.
6. *ἔπειτα*] + *δὲ*. || *τινὲς δὲ*] + *ἐξ αὐτῶν*, K.

In this lesson the Lectionary agrees twice with the textual reading of Westcott-Hort as against that of Tischendorf, which Westcott-Hort placed in the margin, namely *vv.* 5 and 7 corroborating *εἰτα* instead of *ἔπειτα*.

2 Cor. V. 14—VI. 2^a-10 = 5, pp. 6, 7 + 39, pp. 44, 45.

14. *ὅτι εἰς*] *ܝܗܘܐ ܡܝܬܐ*, literally *ὅτι εἰς γὰρ*. || *ἄρα*] + *οὖν*.
17. *ἰδοὺ*] *ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ*, literally *ἰδοὺ νῦν καὶ*.
20. *δεόμεθα*] + *ὑμῶν*.
- VI. 2. *εὐπρόσδεκτος*] *δεκτός*, FG.
4. *ἐν ὑπομονῇ*] pr. *ܕܐܢܐ* (*καὶ*). || om. (*ἐν θλίψεσιν* vel) *ἐν ἀνάγκαις* (vel *ἐν στενοχωρίαις*).

6. Om. *ἐν γνώσει*; Tischendorf has no variation at all for this verse; nor for *v.* 10 where our Lectionary gives *καὶ χαίροντες* for *ἀεὶ δὲ χαίροντες*.

Gal. III. 24—IV. 7 = 28, pp. 33, 34

24. *ἡμῶν*] *ἡμῖν*. || *Χριστὸν*] *Ἰησοῦν Χριστὸν*, DEFG lectt^s etc.
28. *οὐκ* 3°] pr. *καὶ*.
29. *Χριστοῦ*] *ἐν Χριστῷ*, cf. DEFG.

IV. 3. $\delta\tau\epsilon$] + $\gamma\alpha\rho$. || $\dot{\upsilon}\pi\acute{o}$ is translated as if it were $\dot{\upsilon}\pi\epsilon\rho$ ܕܠܐܘ .

6. Ἀββὰ ὁ πατήρ] ܐܒܒܐ ܐܬܐ , lit. Abba our father. Compare the difference between Matt. vi. 9 Πάτερ ἡμῶν and Luke xi. 2 Πάτερ .

7. διὰ θεοῦ] διὰ Χριστοῦ , cf. in Tischendorf " 19^{lect} διὰ Ἰησοῦ Χριστοῦ ."

VI. 14-18 = 73, p. 111.

14. ἐμοὶ δὲ] pr. ܠܘܐ , *brethren*; one of the rare cases of this kind; there is no trace of such a reading in Tischendorf.

16. κανόνι is translated very well by ܠܕܐܠܡܕܝܢܐ .

Eph. I. 3-14 = 59, pp. 78, 79.

3. ἐπουρανίους] merely ܠܥܠܡܐ , in heaven.

5. προορίσας] ܠܚܝܬܐ ܕܠܥܠܡܐ , selected beforehand.

9. θέλημα and εὐδοκία are translated by the same word ܕܠܥܠܡܐ .

11. τὰ πάντα] + ἐν πᾶσιν , no trace of this in Tischendorf.

I. 17—II. 3-10 = 6, pp. 7, 8 + 7, p. 8.

18. τίς 2º] pr. καὶ , $\text{N}^{\text{c}}\text{C}^{\text{e}}\text{EK}$ etc.

19. ἡμᾶς] ὑμᾶς D^*FGP .

20. αὐτοῦ] *of God*. || ἐπουρανίους] οὐρανοῖς , B etc.

21. Om. ἀρχῆς καὶ .

II. 2. αἰῶνα] ܕܠܥܠܡܐ . Did the translator read κανόνα , or is his Syriac expression = *foundation*, scil. of the world?

3. σαρκὸς (2º) and διανοιῶν] + ἡμῶν .

5. χάριτι] literally: *for* through *his* grace.

6. Om. καὶ συνεκάθισεν .

9. ἔργων] *our* works.

II. 13-22 = 8, p. 9.

13. The lesson begins very curiously with Οἱ ποτε . || τοῦ χριστοῦ] Ἰησοῦ Χριστοῦ : there is no such reading in Tischendorf.

14. τὴν and 15 τὸν] pr. καὶ .¹

16. Om. τοὺς ἀμφοτέρους .

¹ Tischendorf begins v. 15 with $\text{τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ}$, which words Westcott-Hort join to v. 14, though in the "Macmillan-fount" impression it is impossible to see where v. 14 ends and v. 15 begins.

18. Om. τοῦ σώματος, cf. the passage of Origen quoted by Tischendorf: ἐπεὶ Χριστὸς κεφαλὴ ἐστὶ τῆς ἐκκλησίας. Our Lectionary has: of the *whole* church.

19. Om. εὐδόκησεν.

20. Om. δι' αὐτοῦ 2°, BD*FGL etc.

II. 8-15 = 13, p. 13.

8. Χριστόν] Ἰησοῦν Χριστόν.

11. τοῦ σώματος τῆς σαρκὸς is translated as if it were = τῆς σαρκὸς τοῦ σώματος.

12. πίστεως τῆς ἐνεργείας] πίστεως καὶ τῆς ἐνεργ.

1 Thessal. IV. 13-18 = 57, pp. 77, 78.

14. τοῦ Ἰησοῦ] τοῦ Ἰησοῦ Χριστοῦ.

Hebr. I. 1-12 = 23, pp. 22, 23.

1. πολυτρόπως] ܡܢ ܕܡܢ; what is ܡܢ? Probably an orthographical variant for ܡܢ.

3. δόξης] + τοῦ πατρὸς (not in Tischendorf). || φέρων = ܡܢ ܕܡܢ. || καθαρισμὸν] pr. καὶ. || ἁμαρτιῶν] + ἡμῶν D^cE**KL.

5. ποτε τῶν ἀγγέλων] τῶν ἀγγέλων ποτέ, D^cE* syr. etc.

7. ἀγγέλους (1°)] + αὐτοῦ, D^cE*. || πυρὸς φλόγα] perhaps πῦρ φλέγον.

8. υἱόν] + ܡܢ ܕܡܢ says he. || [τοῦ αἰῶνος] is not translated, but ܡܢ ܕܡܢ Amen is given instead of it. || om. καὶ, D^cE**KL etc. || αὐτοῦ] neither αὐτοῦ, nor σοῦ, only τῆς βασιλείας.

12. ἐλῖξεις (Tisch. ἀλλάξεις)] ܡܢ ܕܡܢ; what does this mean? thou dost take or *darken* (συσκοτάσεις?) || καὶ ἀλλαγῇσονται] ܡܢ ܕܡܢ ܡܢ ܕܡܢ = for the time to come; a very free translation.

II. 11-18 = (a) 14, p. 14; = (b) 81, pp. 118, 119.

The two forms of this text are nearly alike; both have the omission in v. 13 and both translate ἐπιλαμβάνεται by ܡܢ ܕܡܢ (or ܡܢ ܕܡܢ); nevertheless there are also here variations which prove that each text has a different origin; see ܡܢ ܕܡܢ v. 14 and ܡܢ ܕܡܢ, ܡܢ and ܡܢ ܕܡܢ = ἀπαγγελῶ in v. 12, but still more ܡܢ ܕܡܢ and ܡܢ ܕܡܢ ܡܢ ܕܡܢ.

12. ἐν μέσφ] pr. καὶ.
 13. *a b* om. from the first καὶ πάλιν to the second.
 14. τῶν αὐτῶν] *a b* + παθημάτων, D*E*, Eus., Theodt., Hier.

IX. 11-15 = (*a*) 15, pp. 14, 15; = (*b*) 85, pp. 120, 121.

There are few variants between the two lessons, yet see *v.* 14:

a ܠܡܝܬܝܢ ܝܬܝܢ, *b* ܠܡܝܬܝܢ ܡܝܬܝܢ ܠܝܬܝܢ; *a* ܠܡܝܬܝܢ,
b ܠܡܝܬܝܢ ܠܝܬܝܢ.

11. μελλόντων] γενομένων, BD* Syr. etc.
 12. ἁγία] + τῶν ἁγίων, for which addition Tischendorf quotes only P.
 14. αἰωνίου] ἁγίου, 8^cC*P etc. || *a* om. ἔργων.
 15. κληρονομίας] *a* + Amen.

X. 19-25 = (*a*) 16, pp. 15, 16; = (*b*) 85, pp. 121, 122.

We have again some differences of translation and of text; see

ܡܝܬܝܢ ܡܝܬܝܢ and ܡܝܬܝܢ ܡܝܬܝܢ *v.* 25 and (of the second kind) *v.* 19 *a* ܠܡܝܬܝܢ ܡܝܬܝܢ, *b* ܡܝܬܝܢ.

19. Ἰησοῦ] *a* Ἰησοῦ Χριστοῦ.
 22. καρδίας and 23. σῶμα] *a b* + οὐρ (ἡμῶν) and plural for σῶμα.
 23. γὰρ] *a b* + ὁ θεός, not in Tischendorf.
 25. παρακαλοῦντες] + ἑαυτοὺς, 17, 47 etc. Syr.

X. 32-38 = 19, p. 19.

32. (ἡμέρας] + ὑμῶν). || om. παθημάτων, not in Tischendorf.
 34. ὑπαρξιν] + ἐν οὐρανοῖς, 8^cD^cE etc. Syr. Arm.
 37. Om. ἤξει.
 38. Om. [μου], DEH**K, Syr. Cop. etc.

XI. 32-40 = 20, pp. 19, 20.

32. Βαράκ] ܝܬܝܢ, sic. || om. Δαυεὶδ τε.
 33. στόματα] στόμα, D^{gr}*.
 37. ἐπειράσθησαν, ἐπρίσθησαν] ἐπρίσθησαν, ἐπειράσθησαν, as Westcott-Hort in marg. || μηλωταῖς] + καὶ. || om. ὑστερούμενοι (not in Tischendorf).
 38. Om. καὶ σπηλαίοις (not in Tischendorf).

1 Tim. III. 14-16 = 21, pp. 20, 21.

- 14. Om. *πρὸς σέ*, F⁸G⁸ 6 etc.
- 15. *ἐκκλησία*] + *ἀγία*, not in Tisch.
- 16. *ὁμολογουμένως*] *ὁμολογοῦμεν ὡς*, D^{8*} is the only authority for this interesting reading in Tischendorf.

2 Tim. I. 16—II. 10 = 22, pp. 21, 22.

- 16. *Ὁησιφόρου*] ܡܳܕܝܣܳܬܳܐܳܠܳܐ.
- 18. Om. *εἰρεῖν ἔλεος*. || *ὅσα*] + *μοι*, 31, 37 (Got. Syr.) etc. post *διηκόνησεν*.
- II. 1. *ἐν Χριστῷ Ἰησοῦ*] of our Lord Jesus Christ.
- 3. *συνκακοπάθησον*] ܬܳܐ ܕܳܝܳܠ = *σὺ κακοπάθησον*, cf. C^cD^c Syr^p.
- 7. *λέγω*] + *σοι*.
- 8. Om. *μου*, not in Tisch.
- 9. *κακοπαθῶ*] ܬܳܐ ܕܳܝܳܠ, how can we explain this?
- 10. *ἐκλεκτοῖς*] + *μου*, at least codex ܬܳܐܳܠܳܐ. || *αἰωνίου*] *οὐρανίου* : for this no Greek MS. is mentioned by Tischendorf, only f vg syr^p me arm. aeth.

Tit. II. 11-15 = 34, p. 39.

- 11. *σωτήριος*] *σωτήρος* ܬܳܐ, cf. FG vg cop.
- 15. *θεοῦ καὶ σωτήρος ἡμῶν Ἰ. Χ.*] *θεοῦ διὰ κυρίου καὶ σωτήρος ἡ. Ἰ. Χ.*

There is no Greek or other authority quoted by Tischendorf for the epistles of St Paul, with which this Syro-Greek Lectionary would agree in all passages; but it is worth while to observe how frequently it does so with the Greek-Latin codices DFG on the one hand, and with the Syriac versions on the other. Even such a singular division as *ὁμολογοῦμεν ὡς* 1 Tim. iii. 16, for which no testimony has yet been quoted, except that of cod. D^{8*}, is now witnessed for by our Lectionary. And is there no Greek MS. which reads *οὐρανίου* 2 Tim. ii. 10? It would really be worth while for the critics of the New Testament to pay more attention to the Service-Books, i.e., to the official texts of the different branches of the Christian Church.

In the preceding Notes the attention of the reader has been called only to the Linguistical and Biblical interest which attaches to the present publication. Its importance for the Liturgical student will appear from the fact that it is the *very first* Syriac Lectionary containing the Lessons from the Old Testament and the "Apostle" which appears in print.

In the splendid work on the *Eastern Liturgies* published last year at the Clarendon Press by F. E. BRIGHTMAN the author says, where he comes to speak on the Syriac Lectionaries of the *Syrian* rite (p. lix):

"The Lectionaries, of which there appear to be two or more arrangements, have been neither published nor studied completely. Wright, *Catal. of Syr. Mss. in Brit. Mus.* Lond. 1870, pp. 155-7, tabulates the Lections from the Old Testament and the Pauline Epistles for Sundays and festivals according to the arrangement of Athanasius of Antioch (987-1003), from *Add.* 12139 (A.D. 1000). ...The *Missale Syriacum* [Romae 1843 fol.] gives the Apostles and Gospels in Carshuni and Syriac from Maundy Thursday to Low Sunday, and the Gospels in Carshuni for the festivals of the year."

But the present Lectionary belongs to the *Byzantine* rite. On the Lectionaries of this branch the author writes, p. lxxxvii:

"(1) The 'Αναγνώσεις or ἀναγνώσματα, the Old Testament lections of the divine office, were printed separately with the proper προκείμενα in Βιβλίον λεγόμενον Ἀναγνωστικὸν περιέχον πάντα τὰ ἀναγνώσματα τὰ ἐν τοῖς ἑσπερινοῖς τοῦ ὅλου ἐνιαυτοῦ τὰ τε εὕρισκόμενα ἐν τοῖς βιβλίοις τῶν δώδεκα μηνῶν καὶ τὰ ἐν τῷ τριωδίῳ καὶ ἐν τῷ πεντηκοσταρίῳ, Venice 1595-6. This has not apparently been often reprinted, if at all. The lections do not belong to the liturgy except in Lent, when the two Lections of the ferial ἑσπερινός, from Genesis and Proverbs respectively, become on Wednesdays and Fridays the lections of the Presanctified. They are contained in the Τριώδιον.

(2) The Ἀπόστολος or Πραξαπόστολος, containing the Apostles (St Paul) and the lections from the Acts substituted for the Apostles in Eastertide, was printed at Venice in 1550 and frequently since. In some editions at least the proper προκείμενα and alleluias are added."

The other liturgical books are (3) the θεῖον καὶ ἱερὸν Εὐαγγέλιον, containing the Gospels for the year and (4) the Εὐαγγελιστάριον or

table of Sunday Gospels for the year; this is appended to modern editions of the Εὐαγγέλιον, e.g. Venice 1872. "The later editions include the Apostles in the table."

The table of Lections is given in Smith and Cheetham, *Dict. of Christian Antiquities*, s. v. Lectionary, pp. 955-9; and in Scrivener, *Introduction*, I. 80-89 (see above, p. xix).

"Of the *Malkite Syriac* only the Gospel Lectionary has been published" (in Lagarde's *Bibliotheca Syriaca*); "the Gospels are tabulated from Bodl. *Dawk.* 5 in Payne-Smith, *Catal. codd. Syr. bibl. Bodl.* cc. 114-29."

Thus far Brightman.

We have therefore every reason to repeat our thanks to the ladies whose zeal and knowledge present us with the *editio princeps* of this Lectionary and will soon give us a renewed edition of the *Evangeliarium Hierosolymitanum*.

EB. NESTLE.

GLOSSARY.

IN the following list I have put down the words exactly as they stand in the text, with or without pronominal suffixes, but as these are not always expressed in Greek, I have, except in some special cases, given the corresponding Greek word of the Septuagint or the New Testament, in the first person singular indicative present of verbs, nominative singular of nouns, and nominative singular masculine of adjectives, adverbial expressions being given in full. In a few instances the Syriac is rather to be looked on as a variant reading than as a translation, and in such cases I have enclosed the Greek word in brackets. As far as possible I have indicated the roots of the words, but where no Syriac root is known, I have sometimes added a cognate Hebrew or Arabic word in brackets. My first idea was to give a list of such words only as are not to be found in Payne Smith's *Thesaurus Syriacus* (Oxford, 1879), but in deference to the opinion of Dr Nestle, to whom I am indebted for much valuable assistance, I have included some of these, the *Thesaurus* being beyond the reach of many students, but I trust that none are omitted which cannot be found in the usual dictionaries. I have indicated the plural only where it is not perfectly obvious otherwise. The form of participles, preterite, and imperative which has a *yod* between the second and third radicals is so common a feature of this dialect that I have given few examples of it.

ⲕ

- ⲕⲁⲙ Heb. 1. 1 = *τρόπος* (probably = ⲕⲙⲉⲙ) (p. 22).
 ⲕⲓⲕⲁ Rom. 12. 4 *μέλος* (p. 46).
 ⲕⲓⲕⲁⲙ (p. 138, l. 19).
 ⲕⲓⲕⲁ Is. 50. 5. *οὖς* (cf. 43. 8) (p. 113). ⲕⲓⲕⲁⲙ
 Is. 35. 5 (p. 36).

- כִּינֶכ pl. Joel 2. 24. ἄλως (p. 50).
 וְאֵלֶיךָ p. 77, l. 5 (εὐλογημένος).
 יֶכ כִּינֶכ Is. 40. 15. ζυγός (p. 97).
 יֶכ וְאֵלֶיךָ Heb. 1. 2. ἐπ' ἐσχάτου τῶν (p. 22).
 כִּינֶכ Gen. 19. 17. εἰς τὰ ὀπίσω (p. 102). וְאֵלֶיךָ Is. 42. 17 (p. 47). וְאֵלֶיךָ Joel 2. 3. ὀπισθεν (p. 43).
 וְאֵלֶיךָ Deut. 11. 4. ὀπίσω (p. 52). כִּינֶכ Deut. 11. 16. ἕτερος (p. 54). יֶכ Is. 44. 5 (p. 38).
 כִּינֶכ Heb. 11. 34, 35. ἀλλότριος, ἄλλος. v. 36, ἕτερος (p. 20). כִּינֶכ Deut. 13. 9. ἐπ' ἐσχάτῳ (p. 72).
 וְאֵלֶיךָ Gen. 2. 11. Εὐειλάτ (p. 84).
 כִּינֶכ Is. 35. 6. ἔλαφος (p. 36).
 כִּינֶכ Rom. 12. 6, 7, 8. εἶτε (p. 50).
 וְאֵלֶיךָ Deut. 14. 3. φάγω (p. 73). וְאֵלֶיךָ Gen. 2. 9. βρώσις (p. 83). כִּינֶכ Joel 1. 16. βρώμα (p. 42).
 וְאֵלֶיךָ Rom. 14. 15 (p. 41). כִּינֶכ 1 Cor. 10. 3 (p. 40).
 כִּינֶכ Eph. 2. 19. ξένος (p. 9).
 יֶכ כִּינֶכ Is. 61. 5. ἀροστήρ (p. 107).
 וְאֵלֶיךָ Heb. 10. 25. ἕθος (p. 122) = וְאֵלֶיךָ (p. 16).
 כִּינֶכ Job 17. 14. μήτηρ (p. 57).
 כִּינֶכ Gen. 6. 15. πῆχυς (p. 89).
 וְאֵלֶיךָ Rom. 9. 31 (πίστις) (p. 5).
 יֶכ וְאֵלֶיךָ Joel 2. 17. ἐρῶ (p. 45). יֶכ Is. 52. 15 = יֶכ (p. 116).
 כִּינֶכ Ps. 77. 20. πρόβατον (p. 51).
 וְאֵלֶיךָ Is. 35. 10. στεναγμός (p. 37); וְאֵלֶיךָ Gen. 3. 16 (p. 86).
 וְאֵלֶיךָ Gen. 19. 3. παραβιάζομαι (p. 100).

- ῶκ** **κῶκ** Joel 1. 14. *θεραπεία* (p. 42).
ῶκ **ῶκ** Jonah 3. 6. *στολή* (p. 129).
ῶκ **ῶκ** pl. of **ῶκ** Deut. 11. 20. *φλιά* (p. 54).
ῶκ **ῶκ** Is. 11. 8. *ἀσπίς* (p. 32).
ῶκ **ῶκ** Is. 42. 7. *δεσμός* (p. 57).
ῶκ **ῶκ** Galatians 4. 2. *ἐπίτροπος* (p. 34).
ῶκ **ῶκ** Hymn, (intercession) (*πείθω*) (p. 136, l. 3).
ῶκ **ῶκ** Is. 9. 20 (superfluous) (p. 28); Gen. 19. 28. *ἐπὶ*
πρόσωπον (p. 103). **ῶκ** Gen. 19. 28 (p. 103); Gen. 8.
11. *τὸ πρὸς* (p. 93).
ῶκ **ῶκ** Prov. 1. 18. *θησαυρίζω* (p. 104).
ῶκ **ῶκ** p. 70, l. 19 (*ἀκολουθία*).
ῶκ **ῶκ** Is. 35. 1. *κρίνον* (p. 36).
ῶκ **ῶκ** Heb. 10. 20. *ὁδός* (p. 15).
ῶκ **ῶκ** Ephesians 2. 2. *ἀήρ* (p. 8).
ῶκ **ῶκ** Joel 1. 17. *φάτνη* (p. 42).
ῶκ **ῶκ** 2 Tim. 2. 6. *γεωργός* (p. 21).
ῶκ **ῶκ** Eph. 3. 18. *μήκος* (p. 10).
ῶκ **ῶκ** 2 Cor. 6. 6. *μακροθυμία* (p. 44).
ῶκ **ῶκ** Is. 8. 22. *κάτω* (p. 26). **ῶκ** Is. 63. 3. *εἰς...*
(p. 119). **ῶκ** Psalm 87. 6. *κατώτατος* (p. 122).
ῶκ **ῶκ** Is. 8. 14. *συναντάω* (p. 25).
ῶκ **ῶκ** foundation (*שִׁס*) (line 4, p. 137). **ῶκ**
Eph. 2. 20. *θεμέλιον* (p. 9). **ῶκ** Heb. 1. 10. *θεμελιόω*
(p. 23). **ῶκ** Eph. 3. 18 (p. 10). **ῶκ**
Exodus 11. 2 (*שִׁס*) (p. 68).
ῶκ **ῶκ** Gal. 4. 4. *χρόνος* (p. 34).
ῶκ **ῶκ** Gal. 4. 4. *γυνή* (p. 34).
ῶκ **ῶκ** Is. 44. 7. *ἐρχομαι* (p. 38).
ῶκ **ῶκ** Ex. 10. 4. *ἐπάγω* (p. 65).

כ

- ,כ Prov. 9. 1. οἶκος (p. 96).
 זכ מצא Is. 53. 3. μαλακία (p. 117).
 כמצא Heb. 11. 34. ἀσθένεια (p. 20). רמזא pl.
 Romans 15. 1. ἀσθένημα (p. 41).
 רמזא Gal. 3. 24. παιδαγωγός (p. 33).
 זכא רמזא Rom. 5. 4. δοκιμή (p. 2). רמזא James
 1. 3. δοκίμιον (p. 34).
 זמא רמזאאאאא Heb. 1. 3. ἀπαύγασμα (p. 22).
 רמזא רמזא דמא Rom. 1. 3. Δαυεὶδ (p. 16). רמזא Joel 2.
 9. οἰκία (p. 44). רמזא דמא רמזא Is. 60. 7.
 οἶκος τῆς προσευχῆς μου (p. 124).
 רמזאאאאאאא Is. 42. 23. ἐν ὑμῖν (p. 47).
 רמזא 2 Tim. 2. 7. σύνεσις (p. 21). רמזאאא Is.
 10. 13 (p. 29). רמזאאא 1 Cor. 1. 19. συνετός
 (p. 115).
 כ רמזא Is. 10. 2. ἀρπαγή (p. 29). רמזא pl. Is. 10. 6.
 σκῦλον (p. 29). רמזאא Heb. 10. 34. ἀρπαγή (p. 19).
 זכא רמזא Joel 2. 13. διαρρήγνυμι (p. 45). רמזאא
 (רמזאא) Heb. 11. 38. ὄρος (p. 20).
 רמזא רמזא Joel 2. 12. κλαυθμός (p. 45).
 רמזא רמזאא Col. 1. 15. πρωτότοκος (p. 12).
 רמזא pl. Is. 10. 14. ὥν (רמזא) (p. 30).
 כ רמזאאא Col. 2. 8. βλέπω (p. 13).
 רמזא רמזאאא Heb. 1. 11. παλαιόω (p. 23).
 רמזאאא Gen. 18. 1. δρῦς (p. 98).
 רמזא רמזא Joel 3. 20. κατοικέω (p. 65).
 רמזא רמזאא Eph. 2. 7. χρηστότης (p. 8). רמזאא Is.
 35. 1. εὐφραίνω (p. 36). רמזאאא Joel 2. 21 (p. 49).
 רמזאא Joel 2. 23 (p. 49). רמזא Is. 35. 10. εὐφρο-
 σύνη (p. 37).

- ܝܚܕ ܠܚܕ Eph. 2. 3. *σάρξ* (p. 8).
 ܠܚܕ ܠܚܕ 2 Tim. 2. 8. *εὐαγγέλιον* (p. 21).
 ܠܚܕ ܠܚܕ 1 Cor. 1. 20. *συζητητής* (p. 115).
 ܠܚܕ ܠܚܕ Rom. 8. 7. *ἔχθρα* (p. 4). ܠܚܕ ܠܚܕ
 Eph. 2. 16 (p. 9).
 ܠܚܕ ܠܚܕ pl. Is. 35. 7. *ἔλος* (p. 37). ܠܚܕ ܠܚܕ pl. Is. 35. 7
 (p. 37).
 ܠܚܕ ܠܚܕ Job 21. 17. *λύχνος* (p. 74).
 ܠܚܕ ܠܚܕ pl. Is. 60. 6. *ἀγέλη* (p. 124). ܠܚܕ ܠܚܕ pl.
 Joel 1. 18. *βουκόλιον* (p. 42).
 ܠܚܕ ܠܚܕ Eph. 1. 5. *υἰοθεσία* (p. 79). ܠܚܕ ܠܚܕ Gal.
 4. 5 (p. 34). ܠܚܕ ܠܚܕ Gal. 4. 6. *υἱός* (p. 34).
 ܠܚܕ ܠܚܕ Eph. 1. 3. *εὐλογία* (p. 78). ܠܚܕ ܠܚܕ
 Gen. 22. 17. *εὐλογῶν εὐλογήσω* (p. 107).
 ܠܚܕ ܠܚܕ Gen. 9. 4. *πλήν* (p. 94).



- ܠܚܕ ܠܚܕ ܠܚܕ pl. Joel 3. 13. *ὑπολήνιον* (p. 64).
 ܠܚܕ ܠܚܕ pl. Is. 9. 4. *ἀπαιτῶν* (p. 27).
 ܠܚܕ ܠܚܕ ܠܚܕ Deut. 13. 1, 2. *τέρας* (p. 71). ܠܚܕ ܠܚܕ pl.
 Ex. 11. 9 (p. 69). ܠܚܕ ܠܚܕ Joel 3. 11. *μαχητής*
 (p. 64).
 ܠܚܕ ܠܚܕ ܠܚܕ pl. Job 21. 32. *σωρός* (سور) (p. 75).
 ܠܚܕ ܠܚܕ Job 16. 9. *ἀνταποκρίνω* (p. 56).
 ܠܚܕ ܠܚܕ Is. 61. 2. *ἀνταπόδοσις* (p. 107). Is. 35. 4 *ἀντ-*
αποδίδωμι (p. 36). ܠܚܕ ܠܚܕ Is. 63. 4 *ἀνταπόδοσις*
 (p. 119). ܠܚܕ ܠܚܕ Jeremiah 11. 20. *ἐκδίκησις* (p. 121).
 ܠܚܕ ܠܚܕ Colossians 1. 13. *μεθίστημι* (جوز) (p. 12).
 ܠܚܕ ܠܚܕ pl. Is. 60. 8. *νοσός* (p. 124).

- יָלַד Is. 10. 23. συντέμνω (p. 31).
 חָתַם Col. 2. 11. περιτέμνω (p. 13). חָתַם Deut. 10. 16 (p. 52). חָתַם Col. 2. 11. περιτομή (p. 13).
 חָסַד Job 17. 6. γέλως (p. 56); חָסַד Heb. 11. 36. ἐμπαυγμός (p. 20).
 חָלַל (א) waves (line 2, p. 138). חָלַל Jonah 2. 4. κύμα (p. 128).
 חָלַל Titus 2. 13. ἐπιφάνεια (p. 39). חָלַל Tit. 2. 11. ἐπιφαίνω (p. 39). חָלַל Eph. 1. 17. ἀποκάλυψις (p. 39).
 חָלַל Rom. 3. 27. καύχσεις (p. 17). חָלַל Rom. 4. 2. καύχημα (p. 18).
 חָלַל pl. Is. 40. 12. νάπη (p. 97).
 חָלַל Gen. 2. 12. ἀνθραξ (p. 84). חָלַל Rom. 12. 20. (p. 58).
 חָלַל Joel 2. 16. παστός (p. 45). חָלַל Is. 61. 11. κήπος (p. 108). חָלַל Zech. 9. 15. ὑπερασπίζω (p. 70).
 חָלַל Gen. 18. 1. πρὸς (p. 98). 19. 1. παρά (p. 100). חָלַל Acts 1. 10 (p. 134). חָלַל Is. 10. 26. κατὰ (p. 31).
 חָלַל Job 17. 4. κρύπτω (p. 56).
 חָלַל Is. 9. 1 [παρα(λίαν)] (p. 26). חָלַל Joel 2. 17. κρηπὶς (p. 45).
 חָלַל Joel 2. 22. ἄμπελος (p. 49). חָלַל Gen. 19. 24. θεῖον (p. 102).
 חָלַל pl. Joel 2. 8. βέλως (p. 43). חָלַל Ps. 54. 21. βολίς (p. 108).
 חָלַל Gen. 19. 11. παραλύω (p. 101). חָלַל Ex. 10. 21. ψηλαφητός (p. 67).

א

- לכא** Is. 11. 6. λύκος (p. 32).
לכא .לכא .לכא Ex. 8. 24. κυνόμυια (p. 59).
לכא Is. 11. 7. ἄρκτος (p. 32).
לכא Is. 35. 10. καταλαμβάνω (p. 37).
לכא **לכא** Joel 1. 20. ἔρημος (p. 43); Ex. 8. 27 (p. 60).
לכא **לכא** Prov. 1. 5. κυβέρνησις (p. 87). **לכא** pl.
 Micah 5. 2 (χιλιάς) (p. 24).
לכא **לכא** Is. 7. 15. μέλι (p. 23).
לכא **לכא** Prov. 1. 9 (χρύσεος) (p. 25).
לכא **לכא** Is. 8. 22. ἀπορία (p. 26). **לכא** Is. 8. 22.
 ἀπορέω (p. 26). **לכא** Is. 8. 15. ἀδυνατέω (p. 25).
לכא Is. 60. 18. ταλαιπωρία (p. 126).
לכא **לכא** Is. 35. 4. κρίσις (p. 36). **לכא** Jer. 11. 20.
 κρίνων (p. 121).
לכא **לכא** Is. 61. 3. γενεά (p. 107).
לכא **לכא** Is. 63. 6. καταπατέω (p. 120). **לכא** Is. 63. 3.
 καταπατέω (p. 119).
לכא **לכא** Heb. 1. 3. καθαρισμός (p. 22). **לכא** Heb.
 9. 13. καθαρότης (pp. 15, 120). **לכא** 2 Cor. 6. 6.
 ἀγνότης (p. 44).
לכא **לכא** 1 Cor. 11. 25. ἀνάμνησις (p. 109).
לכא **לכא** Is. 40. 15. κάδος (p. 97).
לכא **לכא** Heb. 9. 12. αἷμα (p. 15). **לכא** Heb. 2.
 14. αἷμα (p. 14). **לכא** Heb. 9. 13 (p. 15).
לכא **לכא** Philippians 2. 7. μορφή (pp. 11, 112). **לכא**
 Is. 53. 2. εἶδος (pp. 116, 117). **לכא** Is. 53. 2.
 εἶδος (p. 117).
לכא **לכא** 2 Tim. 2. 7. νοέω (p. 21).

𐤁𐤓	𐤁𐤁𐤓 and (sic) 𐤁𐤁𐤓 Is. 9. 14, 15. οὐρά (p. 28).
𐤁𐤓	𐤁𐤁𐤓 Is. 43. 19. ἀνατέλλω (p. 36).
	𐤁𐤁𐤓 Gen. 3. 19. ἰδρώς (p. 86).
𐤁𐤓	𐤁𐤓 Ex. 9. 8. πάσσω (p. 61).
	𐤁𐤁𐤓 Is. 43. 6. λίψ (p. 48); Ex. 10. 13. νότος (p. 67).
𐤁𐤓	𐤁𐤓 Deut. 11. 2. βραχίων (p. 52).

𐤁

	𐤁𐤓 = 𐤁𐤓, 𐤁𐤓 = 𐤁𐤓 Jonah 1. 8 (p. 127).
𐤁𐤓	𐤁𐤓 Deut. 13. 3. ἐκεῖνο (p. 71).
𐤁𐤓	𐤁𐤓 Rom. 6. 5. εἰμί (p. 3). 𐤁𐤓 𐤁𐤓 2 Cor. 5. 16. ὅστε (p. 6). 𐤁𐤓 Deut. 13. 9. εἰμί (p. 72).
	𐤁𐤓 Rom. 14. 19 (p. 41). 𐤁𐤓 Rom. 15. 1 (p. 41).
	𐤁𐤓 Ps. 68. 2. ἰλὺς (p. 119).
𐤁𐤓	𐤁𐤓 Rom. 6. 4. περιπατέω (p. 3). 𐤁𐤓 Eph. 2. 10 (p. 8).
𐤁𐤓	𐤁𐤓 Job 21. 15. ὠφέλεια (p. 74).
	𐤁𐤓 = 𐤁𐤓 Rom. 8. 5 (p. 4).
𐤁𐤓	𐤁𐤓 Ps. 101. 2. ἀποστρέφω (p. 122). 𐤁𐤓 pl. Job 21. 17. καταστροφή (p. 74).
𐤁𐤓	𐤁𐤓 Ex. 11. 7. γρύζω (p. 69).

𐤁

𐤁	𐤁 Gal. 4. 4. ἐξαγοράζω (p. 34).
	𐤁 Eph. 2. 2. ποτε (p. 8).
𐤁	𐤁 pl. of 𐤁 Gen. 6. 14. ...γωνος (p. 89).
𐤁	𐤁 Gen. 6. 19. τρέφω (p. 90). 𐤁 Gen. 6. 20. (p. 90).

- 𐤁𐤓 Job 16. 5. κινέω (p. 56). 𐤁𐤓𐤁𐤁 Joel
 2. 10. σείω (p. 44). 𐤁𐤓𐤁 Is. 10. 14 (p. 30).
 𐤁𐤓𐤁𐤁 Is. 10. 31. ἐξέστη (p. 31). 𐤁𐤓𐤁 Deut.
 11. 18. ἀσάλευτος (p. 54). 𐤁𐤓𐤁 Zech. 9. 14. σάλος
 (p. 70). 𐤁𐤓𐤁 Job 16. 6. κίνησις (p. 56).
 𐤁𐤓𐤁 Joel 2. 20. ἐξωθέω (p. 46).
 𐤁𐤓𐤁 ,𐤁𐤓𐤁 Joel 3. 19. δίκαιος (p. 65).
 𐤁𐤓𐤁 pl. Col. 2. 8. στοιχείον (p. 13). 𐤁𐤓𐤁 pl. Gal.
 4. 3 (p. 34).
 𐤁𐤓 𐤁𐤓𐤁 Is. 53. 3. ἄτιμος (p. 117). 𐤁𐤓𐤁 Is. 53. 3.
 ἀτιμάζω (p. 117). 𐤁𐤓𐤁 Prov. 9. 7. ἀτιμία (p. 96).
 Is. 10. 16. ἀτιμία (p. 30). 2 Cor. 6. 8. ἀτιμία (p. 44).
 𐤁𐤓𐤁 Zech. 9. 14. βολίς (p. 70).
 𐤁𐤓𐤁 𐤁𐤓𐤁 Job 17. 1. φέρω (p. 56). 𐤁𐤓𐤁 Job 21.
 30. ἀπάγω (p. 75). 𐤁𐤓𐤁 Zech. 9. 14. ἀπειλή
 (p. 70).
 𐤁𐤓 𐤁𐤓𐤁 𐤁𐤓𐤁 Jonah 4. 8. ὀλιγοψυχέω (p. 130).
 𐤁𐤓𐤁 𐤁𐤓𐤁 Job 17. 11. βρόμος (p. 57). 𐤁𐤓𐤁 Joel
 2. 20. βρόμος (p. 46).
 𐤁𐤓𐤁 ,𐤁𐤓𐤁 pl. Job 17. 11. ἄρθρον (p. 57).
 𐤁𐤓𐤁 brightness (line 9, p. 138).
 𐤁𐤓𐤁 𐤁𐤓𐤁 James 1. 1. διασπορά (p. 34).
 𐤁𐤓𐤁 Is. 40. 12. σπιθαμή (p. 97).

𐤁

- 𐤁𐤓 Eph. 2. 4. ἀγαπάω (p. 8). 𐤁𐤓 Eph. 3.
 17. ἀγάπη (p. 10). 𐤁𐤓𐤁 𐤁𐤓 Titus 2. 12.
 εὐσεβῶς (p. 39). 𐤁𐤓 Heb. 10. 24. ἀγάπη (p. 16).
 𐤁𐤓 Rom. 5. 5. ἀγάπη (p. 2).

8. 11. ζωοποιέω (p. 4). **לחיות** Zech. 9. 9. σώζω (p. 70);
Is. 43. 11 (p. 76). **לחיות** Tit. 2. 11. σωτήριος (p. 39).
לחיות Is. 12. 2. σωτήρ (p. 39). **לחיות** Is. 40.
5. σωτήριος (p. 38). **לחיות** Tit. 2. 13. σωτήρ (p. 39).
לחיות Is. 12. 3. σωτήριος (p. 39). **לחיות**
2 Cor. 6. 2. σωτηρία (p. 7).

לחיות **לחיות** Is. 42. 6. ἐνισχύω (p. 57). **לחיות** Joel. 3. 16.
ἐνισχύω (p. 64). **לחיות** Heb. 11. 34. ἐνδυναμόω
(p. 20). **לחיות** 2 Tim. 2. 1. ἐνδυναμόω (p. 21).
לחיות Joel 2. 21. θαρσέω (p. 49). **לחיות**
Is. 35. 3. ἰσχύω (p. 36). **לחיות** Is. 9. 6. ἰσχυρός (p.
27). **לחיות** Heb. 11. 34. ἰσχυρός (p. 20). **לחיות** Is.
8. 15. ἐν ἀσφαλείᾳ (p. 26). **לחיות** Acts 2. 22. δύναμις
(p. 132).

לחיות **לחיות** Col. 2. 8. φιλοσοφία (p. 13). **לחיות** Eph.
1. 17. σοφία (p. 7). **לחיות** Is. 11. 2 (p. 31).

לחיות **לחיות** Job 21. 33. γλυκαίνομαι (p. 75); Joel 3. 18.
γλυκασμός (p. 64).

לחיות **לחיות** Gal. 4. 3. ὑπό (p. 34). **לחיות** Gen. 22. 13,
18. ἀντί (pp. 106, 107). **לחיות** Is. 9. 5. καταλλαγὴ
(p. 27).

לחיות **לחיות** Heb. 1. 1. μέρος (p. 22). **לחיות** Gen. 3.
21. χιτῶν (p. 87).

לחיות **לחיות** Col. 2. 15. ἀπεκδύω (p. 13). **לחיות** Col.
2. 11. ἀπέκδυσις (p. 13).

לחיות **לחיות** Joel 2. 4. ὄρασις (p. 43). **לחיות** Heb.
10. 33. θεατρίζω (p. 19).

לחיות **לחיות** pl. Eph. 2. 3. ἐπιθυμία (p. 8). **לחיות** pl.
Tit. 2. 12 (p. 39).

לחיות **לחיות** Gen. 6. 14. ἀσφαλτόω. **לחיות** Gen. 6. 14.
ἄσφαλτος (p. 89).

Heb. 2. 14 (πάθημα) (pp. 14, 118); Job 21. 6. ὁδύνη (p. 74).

כע

כע Rom. 4. 8. λογίζω (p. 18); Phil. 2. 6. ἡγέομαι (p. 10). כעכע Rom. 6. 11. λογίζομαι (p. 3). כעכעכע Rom. 8. 5. φρονέω (p. 4); Rom. 15. 5 (p. 42). כעכע Heb. 10. 22. συνείδησις (p. 15). כעכעכע Rom. 8. 7. φρόνημα (p. 4). read כעכעכע for כעכעכע Rom. 14. 23 (p. 41). כעכעכע for כעכעכע James 1. 9 (p. 35). כעכעכע pl. Eph. 2. 3. διάνοια (p. 8).

כע

כעכעכע Gen. 19. 8. χράω (p. 101).

כע

כעכעכע Joel 2. 10. συσκοτάζω (p. 44). כעכעכע Is. 8. 22. σκότος (p. 26). כעכעכע Job 17. 13. γνόφος (p. 57).

כע

כעכע Jonah 1. 4, 11. κλύδων (p. 127). כעכעכע Jonah 1. 12 (p. 128). כעכעכע Jonah 1. 15. σάλος (p. 128).

כ

כע

כע Deut. 10. 13. εὖ εἰμι (p. 51). כע Rom. 4. 7, 8. μακάριος (p. 18). כעכעכע 2 Tim. 1. 18. βέλτιον (p. 21). כעכעכע Eph. 1. 6. χαριτόω (p. 79). (sic) כעכעכע Eph. 2. 5. χάρις (p. 8). כעכע Rom. 4. 4 (p. 18).

כע

כע Acts 2. 26. κατασκηνώ (طول) (p. 123).

כע Deut. 11. 4. ἐπικλύζω (p. 52). כעכעכע Is. 43. 2. συγκλύζω (p. 48). כעכעכע Is. 10. 18. ἀποσβέννυμι (p. 30) (v. כעכעכע).

כע Rom. 5. 7. τάχα (p. 114).

כעכעכע Rom. 12. 1. λογικός (p. 46).

- אֱלֹהִים Gal. 4. 3. νήπιος (p. 34). אֱלֹהִים Is. 53. 2.
 παιδίον (p. 116). אֱלֹהִים pl. Gen. 22. 19. παῖδες αὐτοῦ
 (p. 107); Ex. 9. 20. interpolated (p. 62). אֱלֹהֵינוּ Joel
 2. 16. νήπιος (p. 45).
- אֱלֹהִים Is. 44. 4. ἰτέα (p. 38). אֱלֹהִים Acts 2. 26.
 κατασκηνόω (p. 133). אֱלֹהִים Jonah 4. 6. σκιά (p. 130).
 אֱלֹהִים אֱלֹהִים Jonah 4. 6. σκιάζω (p. 130). אֱלֹהִים
 Gen. 19. 8. στέγη (p. 101). אֱלֹהִים Is. 9. 2. σκιά
 (p. 26). אֱלֹהִים Jonah 4. 5. σκηνή (p. 130).
- אֱלֹהִים Ps. 34. 1. ἀδικέω (p. 110); Zech. 11. 12. ἀπόφημι
 (p. 104). אֱלֹהִים Gen. 19. 8. ἄδικος (p. 101); Is. 60. 18.
 ἀδικία (p. 120). אֱלֹהִים Ps. 34. 11. ἄδικος (p. 110).
 אֱלֹהִים Prov. 1. 11. ἀδίκως (p. 103).
 אֱלֹהִים Ex. 10. 26. ὀπλή (ظلف) (p. 68).
 אֱלֹהִים Jonah 2. 6. δύω (p. 128). אֱלֹהִים Joel
 2. 10 (p. 44).
- אֱלֹהִים אֱלֹהִים Ex. 11. 2. κρυφή (p. 68).
- אֱלֹהִים אֱלֹהִים Col. 2. 8. ἀπάτη (p. 13). אֱלֹהִים Is. 11. 15.
 διαπορεύω (p. 33). אֱלֹהִים Is. 9. 16. πλανάω (p. 28).
 אֱלֹהִים 2 Cor. 6. 9. πλάνος (p. 44).
- אֱלֹהִים אֱלֹהִים Jonah 3. 7. γεύω (p. 129).
 אֱלֹהִים Is. 40. 15. σταγών (p. 97).
- אֱלֹהִים אֱלֹהִים Is. 43. 17. σβέννυμι (p. 35). אֱלֹהִים Is. 43.
 17 (p. 35). אֱלֹהִים Job 21. 17 (p. 74).
 אֱלֹהִים אֱלֹהִים Is. 40. 15. σταγών (p. 97).
 אֱלֹהִים Phil. 2. 8. σχῆμα (τύπος) (p. 11). אֱלֹהִים
 Gen. 1. 12. γένος (p. 81). אֱלֹהִים Prov. 9. 11. τρόπος
 (p. 96).
- אֱלֹהִים אֱלֹהִים pl. 2 Cor. 6. 5. ἀκαταστασία (p. 44).

1

צב Gen. 8. 7. ξηραίνω (p. 93). **כחצב**, **כחצב**
Gen. 1. 9. ξηρός (p. 80).

זרע Col. 2. 11. χεῖρ (p. 13). **רמצינא** pl. Rom.
12. 4 (p. 47).

קרינה Rom. 10. 9. ὁμολογέω (p. 6). **קרינה** 1 Tim.
3. 16. ὁμολογοῦμεν (p. 20). **קחימא** Is. 3. 11 (inter-
polated) (p. 112). Heb. 10. 23. ὁμολογία (pp. 15, 122).
אגודתא Phil. 4. 6. εὐχαριστία (p. 11). Jonah 2. 10.
ἐξομολόγησις (p. 129). **אגודתא** Phil. 2. 11. ἐξομολογέω
(p. 11). **קרינתא** Col. 1. 12. εὐχαριστέω (p. 12).

אגודתא Rom. 3. 26. ἔνδειξις (p. 17).

אגודתא Ps. 85. 7. δίδωμι (p. 65). **אגודתא** Is. 43. 20
(p. 36). **אגודתא** Col. 2. 8. βλέπω (p. 13).
אגודתא Gen. 9. 17. εἰμί (p. 95). **אגודתא** Gen. 3. 3 (p. 85).
אגודתא or **אגודתא** Ex. 11. 5 (p. 69). **אגודתא** Is. 9.
1. κατοικέω (p. 26). **אגודתא** Is. 8. 14. ἐγκάθημαι (p. 25).

אגודתא Gen. 22. 14. σήμερον (p. 106); Ex. 10. 6. ἡμέρα
αὕτη (p. 66). **אגודתא** Acts 2. 29 (p. 133). **אגודתא**
אגודתא Deut. 11. 4. σήμερον ἡμέρα (p. 53). **אגודתא**
Job 17. 12. εἰς ἡμέραν (p. 57).

אגודתא Joel 2. 3. ἀνασώζω (צ״ש) (p. 43). **אגודתא**
Rom. 5. 9. σώζω (p. 114). **אגודתא** Eph. 1. 14.
περιποίησις (p. 79).

אגודתא Is. 40. 14. προδίδωμι (p. 97).

אגודתא Job 21. 10. ὠμοτοκέω (p. 74).

אגודתא 1 Cor. 15. 8. ἑκτρωμα (p. 123).

אגודתא Is. 11. 9. δύναμαι (p. 32). **אגודתא**, **אגודתא**
Rom. 8. 8 (p. 4). **אגודתא** Eph. 3. 18. ισχύω (p. 10).

- 𐤀𐤌 Heb. 10. 21. *ιερέυς* (p. 15).
 𐤏𐤃 𐤏𐤃𐤁𐤁𐤁 Is. 43. 2. *καίω* (p. 48).
 𐤏𐤃𐤁 Gen. 8. 6. *θυρίς* (p. 93).
 𐤏𐤃𐤁 𐤏𐤃𐤁 Is. 40. 12. *μετρέω* (p. 97). 𐤏𐤃𐤁 Rom. 12.
 3. *μέτρον* (p. 46).
 𐤀𐤌 𐤀𐤌 Prov. 9. 7. *ἐλέγχω* (p. 96). 𐤀𐤌 Prov.
 9. 8 (p. 96). 𐤀𐤌 Is. 11. 3 (p. 31). 𐤀𐤌 Is. 11. 4
 (p. 32). 𐤀𐤌𐤁 Ps. 37. 1 (p. 111). 𐤀𐤌 Job 16. 22.
ἐλεγχος (p. 56). 𐤀𐤌 Job 21. 4 *ἐλεγξίς* (p. 74).
 𐤏𐤃𐤁 𐤏𐤃𐤁 Rom. 3. 31. *μὴ γένοιτο* (p. 18).
 𐤏𐤃𐤁 Gen. 6. 14 *κιβωτός* (p. 89). 𐤏𐤃 Gen. 6. 13.
 𐤏𐤃𐤁 Jer. 11. 20. *νεφρός* (p. 121).
 𐤏𐤃𐤁 Is. 10. 15. *ἀξίνη* (p. 30).
 𐤏𐤃𐤁 𐤏𐤃𐤁 Jonah 3. 7. *μηδέν* (p. 129). 𐤏𐤃𐤁 Job 17. 10
 (interpolated) (p. 57). 𐤏𐤃𐤁 Ex. 10. 15. *οὐδέν* (p. 67).
 𐤏𐤃𐤁 = 𐤏𐤃𐤁 𐤏𐤃𐤁 (p. 117).
 𐤏𐤃𐤁 𐤏𐤃𐤁 Gen. 19. 11. *ἀορασία* (p. 101).
 𐤏𐤃𐤁 𐤏𐤃𐤁 James 1. 11. *ἀπόλλυμι* (p. 35).
 𐤏𐤃𐤁 Zech. 11. 11. *Χαναναῖος* (p. 104). 𐤏𐤃𐤁
 (p. 110).
 𐤀𐤌𐤁𐤁𐤁 Is. 61. 7 (*ἐντροπή* codd. 22, 36 M.) (p. 108).
 𐤀𐤌𐤁 Job 21. 12. *ψαλτήριον* (p. 74).
 𐤀𐤌𐤁 Eph. 1. 22. *ἐκκλησία* (p. 7). 𐤀𐤌𐤁 Eph.
 3. 21 (p. 10). 𐤀𐤌𐤁 Heb. 10. 25. *ἐπισυναγωγή* (p. 16).
 𐤀𐤌𐤁 Ex. 9. 32. *ὀλύρα* (p. 63).
 𐤀𐤌𐤁 𐤀𐤌𐤁 Rom. 4. 7. *ἐπικαλύπτω* (p. 18).
 𐤀𐤌𐤁 𐤀𐤌𐤁 Is. 60. 17. *ἀργύριον* (p. 126). 𐤀𐤌𐤁
 Zech. 11. 13. *ἀργυροῦς* (p. 110).
 𐤀𐤌𐤁 𐤀𐤌𐤁 Zech. 9. 12. *διπλᾶ* (p. 70). 𐤀𐤌𐤁 Is. 40.
 2 (p. 88).

- ደ** **ደደደደ** Is. 8. 21. *πεινάω* (p. 26).
ደ **ደደደ** Heb. 9. 15. *παράβασις* (p. 15).
ደደ **ደደ** Gen. 22. 9. *συμποδίζω* (p. 106). **ደደደ** Job 17. 3. *συνδέω* (p. 56). **ደደደ** Is. 3. 10. *δέω* (p. 111).
ደደደ Is. 42. 7 (p. 57). **ደደደ** 2 Tim. 2. 9. *δεσμός* (p. 21). **ደደደ** Heb. 11. 36 (p. 20).
ደ **ደደደደ** 1 Cor. 1. 21. *κήρυγμα* (p. 115).
ደ **ደ** Jonah 1. 5, 6. *ρέγχω* (p. 127).
ደ **ደደደ** James 1. 6. *κλύδων* (p. 35).
ደደ **ደደ** Rom. 10. 5. *γράφω* (p. 5). **ደደደ** Rom. 1. 2. *γραφή* (p. 16).
ደደደ Eph. 2. 14. *τοιχος* (p. 9).
ደደደ Ex. 9. 31. *λίνον* (p. 63).
ደደ **ደደደ** Is. 60. 4. *ῥμος* (p. 124).
ደደ **ደደደደ** Ex. 9. 28. *μένω* (p. 63). **ደደደ** Is. 10. 32 (p. 31).
ደደ **ደደደ** Is. 7. 13. *ἀγῶνα παρέχω* (p. 23); Heb. 10. 32. *ἄθλησις* (p. 19).

ἰ

- ደደ** **ደደ** Jonah 4. 10. *κακοπαθέω* (p. 131). **ደደ** Job 16. 8. *κατάκοπος* (p. 56); Job 17. 2. *κάμνω* (p. 56).
ደደ = **ደደ**? 1 Cor. 15. 10. *κοπιάζω* (p. 123). **ደደደ** pl. Gal. 6. 17. *κόπος* (p. 111).
ደ **ደ** Is. 9. 9. *καρδία* (p. 27). **ደደደደ** Eph. 1. 19. *κράτος* (p. 7).
ደደ Is. 9. 10. *πλίνθος* (p. 27).
ደደደ Is. 60. 6. *λίβανος* (p. 124).
ደ **ደደ** Jonah 3. 5. *ἐνδύω* (p. 129). **ደደ** **ደደ** Rom. 13. 4. *μάχαιραν φορέω* (p. 59).

- ܠܡܢܐ Jonah 4. 8. συγκαίω (p. 130).
 ܠܡܢܐ Rom. 12. 14. καταράομαι (p. 51). ܠܡܢܐ Gen. 3.
 14. ἐπικατάρατος. ܠܡܢܐ Gen. 3. 17 (p. 86). ܠܡܢܐ
 Deut. 11. 26. κατάρα (p. 55).
 ܠܡܢܐ Is. 60. 17. πεύκη (p. 125).
 ܠܡܢܐ Joel 3. 10. συγκόπτω (p. 64).
 ܠܡܢܐ Jer. 11. 19. ἄρτος (p. 121). ܠܡܢܐ pl. Amos
 8. 11 (p. 115).
 ܠܡܢܐ Gen. 19. 9. παραβιάζομαι (p. 101). ܠܡܢܐ Is.
 11. 13. θλίβω (p. 33). ܠܡܢܐ Heb. 11. 37 (p. 20).
 ܠܡܢܐ Col. 2. 8. συλαγωγέω (p. 13). ܠܡܢܐ 2 Cor. 5.
 14. συνέχω (p. 6). ܠܡܢܐ Is. 8. 22. στενός (p. 26).
 ܠܡܢܐ Is. 10. 3. θλίψις (p. 29). ܠܡܢܐ
 Heb. 10. 33 (p. 19). ܠܡܢܐ Rom. 5. 3 (p. 2).
 ܠܡܢܐ Ps. 21. 1. ἵνα τί (p. 114).
 ܠܡܢܐ Is. 63. 3. μολύνω (p. 119).
 ܠܡܢܐ Jonah 4. 10. ὑπὸ νύκτα (p. 131).
 ܠܡܢܐ pl. Jonah 2. 1. νύξ (p. 128).
 ܠܡܢܐ Is. 9. 12. Ἑλλήν (p. 27).
 ܠܡܢܐ Job 21. 5. σιαγών (p. 74).
 ܠܡܢܐ Ex. 9. 31, 32. πλήσσω (p. 63). ܠܡܢܐ Is. 9.
 13 (p. 27). ܠܡܢܐ Is. 53. 5. τραυματίζω (p. 117).
 ܠܡܢܐ Ex. 9. 32. ὄψιμος (p. 63); Deut. 11. 14 (p. 54).
 ܠܡܢܐ Phil. 2. 11. γλῶσσα (p. 11).

ܡ

- ܡܢܐ Heb. 1. 11. ἰμάτιον (p. 23). ܡܢܐ Joel
 2. 12 (p. 45).
 ܡܢܐ Joel 3. 10. δρέπανον (p. 64).

- עֵיכָה Rom. 13. 4. *εἰκῇ* (p. 59).
 מוֹמָאֵם Prov. 9. 7. *μωμάομαι* (p. 96).
 מוֹשֶׁה Rom. 10. 5. *Μωσῆς* (p. 5).
 מוֹתָם Ex. 9. 3. *θάνατος* (p. 60). מוֹתָם Rom. 6. 4.
νεκρός (p. 3); Rom. 8. 11 (p. 4). מוֹתָם Heb. 9. 14.
νεκρὸν ἔργον (p. 15). מוֹתָם Rom. 8. 11. *θνητός* (p. 4).
 דִּלְדִּלָה Is. 11. 16. *δί(οδος)* (p. 33).
 מוֹלָחָם Ps. 34. 1. *πολεμέω* (p. 110). מוֹלָחָם Joel
 2. 7. *πολεμιστής* (p. 43). מוֹלָחָם Ex. 11. 1. *πληγή* (p. 68).
 מוֹלָחָם Is. 10. 26 (p. 31). מוֹלָחָם pl. 2 Cor. 6. 5
 (p. 44).
 מוֹלָחָם Col. 2. 14. *ἐξαλείφω* (p. 13).
 מוֹלָחָם Is. 11. 6. *ἄγω* (p. 32). מוֹלָחָם Eph. 3. 18.
καταλαμβάνω (p. 10). מוֹלָחָם Phil. 2. 8. *μέχρι*
 (p. 11).
 מוֹלָחָם Ps. 68. 21. *χολή* (p. 119).
 מוֹלָחָם Phil. 2. 8. *ταπεινώνω* (p. 11). מוֹלָחָם Is.
 40. 2. *ταπεινώσεις* (p. 88). מוֹלָחָם Is. 40. 2 (p. 37).
 מוֹלָחָם Is. 8. 22. *ὥστε* (p. 26); Is. 9. 16. *ὅπως* (p. 28).
 מוֹלָחָם Zech. 9. 13. *πίμπλημι* (p. 70). מוֹלָחָם Ex. 9. 8.
πλήρης (p. 61). מוֹלָחָם Eph. 1. 23. *πλήρωμα* (p. 7).
 מוֹלָחָם Col. 2. 9 (p. 13). מוֹלָחָם Eph. 1. 23.
πληρώω (p. 8). מוֹלָחָם Gen. 6. 13 (p. 89). מוֹלָחָם
 Heb. 10. 22. *πληροφορία* (p. 122). מוֹלָחָם Job 21. 15.
ικανός (p. 74). מוֹלָחָם Joel 2. 11 (p. 44). מוֹלָחָם
 Is. 40. 16 (p. 97). מוֹלָחָם 2 Tim. 2. 2 (p. 21.) מוֹלָחָם
 Col. 1. 12. *ικανόω* (p. 12). מוֹלָחָם James
 1. 4. *ὀλόκληρος* (p. 34).

- חָלַל** **חָלַלְתִּי** Is. 8. 10. βουλεύω βουλήν (p. 25).
חָלַלְתִּי Is. 8. 10. λαλέω (p. 25). **חָלַלְתִּי** Prov.
 1. 1. βασιλεύω (p. 24); Is. 43. 15. βασιλεύς (p. 35).
חָלַלְתִּי Is. 9. 6. ἄγγελος (p. 27). **חָלַלְתִּי** Prov.
 9. 10. βουλή (p. 96).
חָלַל **חָלַל** Heb. 1. 1. λαλέω (p. 22). **חָלַל** Is. 7. 15
 (p. 23). **חָלַל** Ps. 54. 21. λόγος (p. 108). **חָלַל**
 Deut. 11. 18. ῥήμα (p. 54).
חָלַלְתִּי Is. 40. 13. σύμβουλος (p. 97).
חָלַל Job 21. 24. ἔγκατα (p. 75).
חָלַלְתִּי = **חָלַלְתִּי** Rom. 12. 18 (p. 58).
חָלַל **חָלַל** Is. 10. 19. ἀριθμός (p. 30).
חָלַל Prov. 1. 9. κλοιός (pp. 25, 88).
חָלַל **חָלַל** Job 16. 8. σήπω (p. 56).
חָלַל **חָלַלְתִּי** Col. 2. 8. παράδοσις (p. 13).
חָלַל **חָלַל** Heb. 2. 12. ἐν μέσφ (p. 14). **חָלַל** Eph. 2.
 14. μεσό(τοιχον) (p. 9).
חָלַל **חָלַל** Gen. 3. 16. κυριεύω (p. 86); Rom. 6. 9 (p. 3).
חָלַל Is. 3. 12 (p. 112). **חָלַל** Gen. 1. 28. κατακυριεύω
 (p. 82). **חָלַל** Is. 40. 10. κυρία (p. 97). **חָלַל** Eph.
 1. 21. κυριότης (p. 7). **חָלַל** pl. Col. 1. 16 (p. 12).
חָלַל **חָלַל** Deut. 10. 17. Κύριος τῶν κυρίων (p. 52).
חָלַל Prov. 1. 14. μαρσίπιον (p. 104).
חָלַל **חָלַל** Heb. 1. 9. χρίω (p. 23). **חָלַל** Eph. 1. 9.
 ἔλαιον (p. 23). **חָלַל** Joel 2. 19 (p. 46). **חָלַל**
 Gen. 3. 21. δερματινός (p. 87).

כ

- כָּחַל** Jonah 2. 5. ναός (p. 128); Eph. 2. 21 (p. 9).
כָּחַל Acts 2. 30. προφήτης (p. 133). **כָּחַל** Rom.
 12. 6. προφητεία (p. 50). **כָּחַל** 2 Tim. 2. 9. κακο-
 παθέω (p. 21).

- בב** **בבב** **בבבב** Eph. 1. 11. κληρώω (p. 79). **בבב** Prov.
 1. 14. κλήρος (p. 103). **בבב** Jonah 1. 7 (p. 127).
בבבב Col. 1. 12 (p. 12).
בבב **בבבב** Deut. 11. 9. ῥέω (p. 53). **בבבב** Joel 3. 18
 (p. 64). **בבבב** Is. 44. 4. παραῤῥέω (p. 38). **בבבבב**
 Job 21. 9. μάστιγξ (p. 74). **בבבבב** Ps. 37. 17 (p. 111);
 Heb. 11. 36 (p. 20). **בבבבב** Gal. 6. 17. στίγμα (p. 111).
בבב **בבב** 1 Cor. 11. 24. δειπνάω (p. 109).
בבב **בבבב** Jonah 2. 7. μοχλός (p. 128).
בבב **בבבב** Is. 60. 1. φωτίζω (p. 124). **בבבבבבב**
 (p. 138, l. 17).
בבב **בבבב** Is. 10. 25. παύω (p. 31). **בבבבב** Is. 11. 2.
 ἀναπαύω (p. 31). **בבבבב** Is. 11. 10. ἀνάπαυσις (p. 32).
בבב **בבב** Is. 9. 5. πῦρ (p. 27).
בבבב Acts 2. 22. Ναζωραῖος (p. 132).
בבב **בבב** Gen. 18. 27. σποδός (p. 99). **בבבב** Jonah
 3. 6 (p. 129); Heb. 9. 13 (pp. 15, 120); Is. 61. 3 (p. 107).
בבב Is. 35. 6. φάραγξ (p. 36); Is. 40. 4 (p. 37); **בבבב**
 Is. 10. 29 (p. 31); Is. 8. 14. κοῖλασμα (p. 25); Ex.
 9. 10. αἰθάλη (p. 61). **בבבב** Is. 11. 15. φάραγξ (p. 33).
בבב **בבבבבב** Rom. 12. 8. παράκλησις (p. 50); Rom. 15. 4
 (p. 42). **בבבבבב** Job 21. 2 (p. 74). **בבבבבב**
בבבבבבב Is. 43. 20. θυγάτηρ στρουθῶν (בב) (p. 36).
 See **בבבבב** (p. 77).
בבב **בבבב** Rom. 10. 7. καταβαίνω (p. 5). **בבבבב** Is.
 63. 6. κατάργω (p. 120). **בבבבב** Eph. 1. 22. ὑπό (p. 7).
בבב **בבבב** Joel 3. 18. ἀποσταλάσσω (p. 64).
בבב **בבבב** Phil. 4. 7. φρουρέω (p. 11). **בבבב** Deut. 13.
 18. φυλάσσω (p. 73). **בבבבב** Deut. 11. 1. φύλαγμα
 (p. 52).

- ܡܠܚܝܬܐ** Rom. 3. 27. νόμος (p. 17).
ܡܠܚܝܬܐ Is. 42. 10. νῆσος (p. 58); Is. 60. 9 (p. 124).
ܡܠܚܝܬܐ Ex. 8. 25. θύω. **ܡܠܚܝܬܐ** Ex. 8. 26 (p. 59).
ܡܠܚܝܬܐ Rom. 12. 1. θυσία (p. 46). **ܡܠܚܝܬܐ** Ex. 10. 25
 (p. 68). **ܡܠܚܝܬܐ** Prov. 9. 2. σφάζω θύμα (p. 96).
ܡܠܚܝܬܐ Jonah 1. 16. θύω θυσίας (p. 128).
ܡܠܚܝܬܐ Is. 9. 9. γινώσκω (p. 27). **ܡܠܚܝܬܐ** Is. 11. 9
 (p. 32). **ܡܠܚܝܬܐ** Rom. 6. 6 (p. 3). **ܡܠܚܝܬܐ** Is. 60. 16
 (p. 125). **ܡܠܚܝܬܐ** Joel 2. 27. ἐπιγινώσκω (p. 50).
ܡܠܚܝܬܐ Rom. 10. 2. κατ' ἐπίγνωσιν (p. 5). **ܡܠܚܝܬܐ**
 Gen. 2. 9. γνωστόν (p. 83); Is. 11. 2. γνώσις (p. 31);
 Rom. 3. 20. ἐπίγνωσις; Rom. 3. 23 (interpolated) (p. 17).
ܡܠܚܝܬܐ Eph. 1. 17 (p. 7); **ܡܠܚܝܬܐ** Prov. 9. 6.
 γνώσις (p. 96). **ܡܠܚܝܬܐ** 2 Cor. 6. 9. ἐπιγινώσκω (p. 44).
ܡܠܚܝܬܐ Phil. 4. 6. γνωρίζω (p. 11). **ܡܠܚܝܬܐ**
 Is. 43. 12. ἀλλότριος (p. 49). **ܡܠܚܝܬܐ** Eph. 3. 19.
 ὑπερβάλλω (p. 10).
ܡܠܚܝܬܐ Gen. 22. 1. πειράζω (p. 105). **ܡܠܚܝܬܐ** Heb.
 11. 37 (p. 20). **ܡܠܚܝܬܐ** Heb. 11. 36. πείρα (p. 20).
ܡܠܚܝܬܐ Is. 7. 14. ἐν γαστρὶ λαμβάνω (p. 23). **ܡܠܚܝܬܐ**
 Gen. 19. 14. λαμβάνω (p. 101). **ܡܠܚܝܬܐ** Prov. 1. 13.
 καταλαμβάνω (p. 103).
ܡܠܚܝܬܐ Is. 53. 11. φέρω (p. 118).
ܡܠܚܝܬܐ Is. 43. 20. θυγάτηρ στρουθῶν (p. 77). See
ܡܠܚܝܬܐ (p. 36).
ܡܠܚܝܬܐ Is. 8. 14. πτώμα (p. 25). **ܡܠܚܝܬܐ** 2 Tim. 2. 3.
 συγκακοπαθέω (p. 21). **ܡܠܚܝܬܐ** (ܡܠ) Heb. 2. 17. ὀφείλω
 (p. 14). **ܡܠܚܝܬܐ** (ܡܠ) 1 Tim. 3. 15. δεῖ (p. 20). **ܡܠܚܝܬܐ**
 (ܡܠ) Rom. 12. 3 (p. 46); 2 Tim. 2. 6 (p. 21).

- מִיכָה** **מִיכָה** Micah 5. 2. ἐξέρχομαι (p. 24). **מִיכָה**
 Micah 5. 2. ἔξοδος (p. 24). **יֵשׁוּעַ** **יֵשׁוּעַ** Joel
 1. 20. ἄφεςις ὑδάτων (p. 43).
יֵשׁוּעַ Is. 11. 1. ἄνθος (p. 31); James 1. 10 (p. 35).
יֵשׁוּעַ Is. 40. 6 (pp. 38, 88). **יֵשׁוּעַ** Is. 61. 11 (p. 108).
יֵשׁוּעַ **יֵשׁוּעַ** Gen. 19. 26. στήλη (p. 102).
יֵשׁוּעַ **יֵשׁוּעַ** Rom. 12. 21. νικάω (p. 58). **יֵשׁוּעַ** Is.
 8. 9. ἡττάομαι (p. 25).
יֵשׁוּעַ **יֵשׁוּעַ** Joel 3. 21. ἐκζητέω (p. 65). **יֵשׁוּעַ** Rom.
 12. 19. ἐκδικέω (p. 58). **יֵשׁוּעַ** Rom. 12. 19. ἐκδίκησις
 (p. 58). **יֵשׁוּעַ** Rom. 13. 4. ἔκδικος (p. 59).
יֵשׁוּעַ **יֵשׁוּעַ** Gen. 9. 4. κρέας (p. 94). **יֵשׁוּעַ** Rom. 14.
 21 (p. 41).
יֵשׁוּעַ (sic) **יֵשׁוּעַ** Is. 42. 5. πνοή (p. 57).
יֵשׁוּעַ **יֵשׁוּעַ** James 1. 6. ἀνεμίζομαι (p. 35).
יֵשׁוּעַ **יֵשׁוּעַ** Is. 43. 4. δίδωμι (p. 48).
יֵשׁוּעַ **יֵשׁוּעַ** Rom. 12. 6. χάρισμα (p. 50). **יֵשׁוּעַ**
יֵשׁוּעַ Eph. 2. 8. χάρις (p. 8).
יֵשׁוּעַ **יֵשׁוּעַ** James 1. 11. ἐκπίπτω (p. 35).

ω

- יֵשׁוּעַ** **יֵשׁוּעַ** Is. 11. 15. ὑπόδημα (p. 33).
יֵשׁוּעַ **יֵשׁוּעַ** Ex. 10. 17. προσδέχομαι (p. 67); Job 21. 3.
 αἶρω (p. 74).
יֵשׁוּעַ **יֵשׁוּעַ** Is. 9. 20. πύμνημι (p. 28).
יֵשׁוּעַ **יֵשׁוּעַ** James 1. 7. οἶομαι ὅτι λήψομαι (p. 35). **יֵשׁוּעַ**
 2 Tim. 2. 10. ὑπομένω (p. 22). **יֵשׁוּעַ** Heb. 10.
 32 (p. 19). **יֵשׁוּעַ** Rom. 5. 3. ὑπομονή (p. 2);
 Heb. 10. 36 (p. 19). **יֵשׁוּעַ** Is. 53. 3. φέρω (p. 117).

- ἱδω** Is. 53. 4 (p. 117). **ἡδω** Rom. 3. 25. ἀνοχή (p. 17). **ἡδω** Is. 11. 10. ἐλπίζω (p. 32).
- ἡδω** **ἡδω** Is. 9. 3. πλείστος (p. 26). **ἡδω** **ἡδω** Gen. 22. 17. πληθύνω (p. 107). **ἡδω** **ἡδω** Deut. 11. 21. μακροημερεύω (p. 54). **ἡδω** **ἡδω** Deut. 11. 8. πολυπλασιάζω (p. 53). **ἡδω** Eph. 2. 4. πολὺς (p. 8); Is. 10. 17. ὕλη (p. 30).
- ἡδω** **ἡδω** Heb. 1. 6. προσκυνέω (p. 22). **ἡδω** Is. 43. 17. λίνον (pp. 35, 76).
- ἡδω** **ἡδω** Is. 43. 10. μάρτυς (p. 49); Rom. 10. 2. μαρτυρέω (p. 5); Rom. 3. 21 (p. 17). **ἡδω** Heb. 11. 39 (p. 20). **ἡδω** Job 16. 8. μαρτύριον (p. 56). **ἡδω** Is. 43. 9. μάρτυς (pl.) (p. 49). **ἡδω** Is. 43. 12. ὀνειδίζω (pp. 49, 76).
- ἡδω** **ἡδω**, **ἡδω** Is. 35. 8. ἀκίθαρτος (p. 37). **ἡδω** Cod. **ἡδω** Rom. 14. 14 δις. κοινός (p. 40). **ἡδω** Heb. 9. 13. κοινός (pp. 15, 120). **ἡδω** Deut. 12. 31. βδέλυγμα (p. 71). **ἡδω** Deut. 13. 14 (p. 73); pl. Ex. 8. 26 (p. 59). **ἡδω** Deut. 14. 3 (p. 73).
- ἡδω** **ἡδω** Rom. 3. 25. τίθημι (p. 17). **ἡδω** Is. 10. 6 (p. 29). **ἡδω** Is. 43. 17. ἵππος (D'D) (p. 76). **ἡδω** pl. Joel 2. 4 (p. 43). **ἡδω** Is. 43. 17 (p. 35).
- ἡδω** **ἡδω** Heb. 2. 18. βοηθέω (p. 14). **ἡδω** 2 Cor. 6. 2 (p. 7). **ἡδω** Is. 10. 3 (p. 29). **ἡδω** Gen. 2. 18. βοηθός (p. 84).
- ἡδω** **ἡδω** Gen. 8. 13. ἐκλείπω (p. 93). **ἡδω** Jonah 2. 8 (p. 129). **ἡδω** Is. 43. 6. ἄκρον (p. 48). **ἡδω** Is. 60. 20 (p. 126). **ἡδω** Heb. 1. 12 (p. 23).

- יָפֵה** **יָפֵה** Is. 50. 6. ῥάπισμα (p. 113).
יָפֵה Is. 43. 20. σειρήν (p. 36).
יָפֵה **יָפֵה** Joel 3. 10. ἄροτρον (p. 64). **יָפֵה** **יָפֵה**
 Is. 42. 10. ἄκρον τῆς γῆς (p. 58).
יָפֵה **יָפֵה** Ex. 9. 27. ἀμαρτάνω (p. 63). **יָפֵה** Ex. 9.
 34 (p. 63). **יָפֵה** Ex. 10. 16 (p. 67). **יָפֵה**
 Rom. 3. 23 (p. 17); Is. 42. 24 (p. 48). **יָפֵה**
 Rom. 6. 6. ἀμαρτία (p. 3). **יָפֵה** pl. Heb. 1. 3
 (p. 22). **יָפֵה** Rom. 14. 23 (p. 41).
יָפֵה Gen. 22. 4. ἀναβλέπω (p. 105); Ex. 10. 28.
 προσέχω (p. 68). **יָפֵה** Deut. 11. 16 (p. 54).
יָפֵה **יָפֵה** Eph. 1. 10. ἀνακεφαλαιώω (p. 79).
יָפֵה **יָפֵה** Is. 10. 2. πτωχός (p. 28). **יָפֵה** Is. 10. 2.
 πένης (p. 28).
יָפֵה Joel 2. 14. σπονδή (p. 45).
יָפֵה **יָפֵה** Rom. 10. 6. ἀναβαίνω (p. 5). **יָפֵה**
 p. 134, l. 7 (ἀνάβασις). **יָפֵה** Micah 5. 5. ἐπιβαίνω
 (p. 24).
יָפֵה Rom. 14. 15. λυπέω (p. 41).
יָפֵה Eph. 1. 11. κληρόω (p. 79).
יָפֵה **יָפֵה** Deut. 11. 4. ἐρυθρός (p. 52). **יָפֵה**
 Is. 63. 1 (p. 119).
יָפֵה Col. 2. 14. προσηλόω (p. 13).
יָפֵה **יָפֵה** Heb. 1. 9. μισέω (p. 23). **יָפֵה** Rom. 12.
 9. ἀποστνγέω (p. 50). **יָפֵה** Is. 9. 11. ἐχθρός (p. 27).
יָפֵה Gen. 22. 17. ὑπεναντίος (p. 107).
יָפֵה Phil. 4. 8. σεμνός (p. 11).
יָפֵה Is. 8. 20. βοήθεια (ܒܝܬܐ) (p. 26). **יָפֵה**
 rubric (βοήθεια) (p. 2, l. 3).
יָפֵה Ex. 9. 31. κριθή (p. 63).

- ܕܝܠܝܐ** Job 16. 6. *χείλος* (p. 56).
ܕܝܠܝܐ Joel 2. 12. *κοπετός* (p. 45).
ܕܝܠܝܐ Gal. 6. 17. *παρέχω* (p. 111).
ܕܝܠܝܐ Heb. 11. 32. *ἐπιλείπω* (p. 19).
ܕܝܠܝܐ 1 Cor. 1. 20. *γραμματεὺς* (p. 115).
ܕܝܠܝܐ Gen. 2. 4. *γένεσις* (p. 83).
ܕܝܠܝܐ Gen. 22. 17. *χείλος* (p. 107).
ܕܝܠܝܐ Joel 2. 20. *ἀφανίζω* (p. 46). **ܕܝܠܝܐ** Joel 1. 17 (p. 42). **ܕܝܠܝܐ** Joel 1. 18 (p. 42). **ܕܝܠܝܐ** Joel 2. 3. *ἀφανισμός* (p. 43). **ܕܝܠܝܐ** Ex. 10. 15. *φθείρω* (p. 67).
ܕܝܠܝܐ Gen. 8. 22. *ἐαρ* (p. 94).
- ܕ**
- ܕܝܠܝܐ** Gal. 4. 4. *γενόμενος* (p. 34). **ܕܝܠܝܐ** Phil. 2. 8 (p. 11).
ܕܝܠܝܐ 1 Tim. 3. 14. *γράφω* (p. 20).
ܕܝܠܝܐ Eph. 1. 22. *ὑποτάσσω* (p. 7). **ܕܝܠܝܐ** Rom. 10. 3 (p. 5). **ܕܝܠܝܐ** Rom. 8. 7 (p. 4).
ܕܝܠܝܐ Gal. 4. 3. *δουλόω* (p. 34). **ܕܝܠܝܐ** Tit. 2. 15. *ἐπιταγή* (p. 39). **ܕܝܠܝܐ** Heb. 2. 15. *ἐνοχος* (p. 14).
ܕܝܠܝܐ Gen. 2. 4. *γένεσις* (p. 83); Eph. 2. 10. *ποίημα* (p. 8). **ܕܝܠܝܐ** Gen. 2. 2. *ἔργον* (p. 83); Rom. 9. 32 (p. 5).
ܕܝܠܝܐ 2 Cor. 5. 17. *παρέρχομαι* (p. 6). **ܕܝܠܝܐ** Ex. 9. 13. *Ἑβραῖος* (p. 61); Ex. 10. 3 (p. 65). **ܕܝܠܝܐ** Job 21. 29. *παραπορεύομαι* (p. 75). **ܕܝܠܝܐ** Rom. 3. 25. *πάρεσις* (p. 17). **ܕܝܠܝܐ** Is. 9. 17. *ἄνομος* (p. 28). **ܕܝܠܝܐ** Heb. 1. 9. *ἀνομία* (p. 23).

- (Cod. **חבט**) Deut 13 13. παρώτρως (p. 73).
חבט Rom 4 7. ἀπορία (p. 18).
חבט Tit 2 14 (p. 39).
חבט Joel 1 17. σίτος (p. 42); Joel 2 19 (p. 46).
חבט Is 11 6. μεσήμε (p. 32). **חבט** Heb 2 13. ὁμιλος (p. 15). **חבט** Heb 2 12. μέσχος (p. 15). **חבט** Heb 2 12 (p. 120).
חבט Gen 3 8 (superfluous) (p. 85).
חבט Deut 13 6. εὐλτος (p. 72).
חבט Rom 6 6 (με)έτι (p. 31).
חבט Amos 8 10. ὀδύνη (p. 115). **חבט** Is 53 4. ὀδονίω (p. 117). **חבט** Is 8 21. λυγέω (p. 36). **חבט** Gen 3 16. λήγη (p. 86). **חבט** Gen 3 17 (p. 86).
חבט Is 40 4. σκαλός (p. 88).
חבט Is 42 19. τυφλός (p. 47). **חבט** Is 42 18, 19. τυφλός (p. 47). **חבט** Is 35 5 (p. 36).
חבט Joel 3 12. ἐξεγέρω (p. 64).
חבט Heb 11 37. εἰργασίαι (p. 301).
חבט Jonah 3 8. περιβαλλω (p. 139). **חבט** 1 Thess 4 17. ἄρπάζω (p. 78). **חבט** Heb 1 12. περιβαλλω (p. 23). **חבט** Is 63 1. σκολή (p. 119). **חבט** Is 2 5 (p. 27). **חבט** Is 63 2. ἔδυμα (p. 119).
חבט Gen 19 28. ἄρμας (p. 103).
חבט Eph 1 18. ὀφθαλμός (p. 7).
חבט Ex 11 4. εἰσπαρεῖν (p. 69). **חבט** Heb 1 6. εἰσάγω (p. 22). **חבט** Heb 2 12. εἰσέρχομαι (p. 15). **חבט** Ex 2 1 (p. 60). **חבט** Gen 6 18 (p. 90). **חבט** Rom 5 2. προσπαγή (p. 2). **חבט** Heb 10 19. εἰσόδος (pp. 15, 121). **חבט** Eph 2 7. ἐφ' ἡμᾶς (p. 8).

- 𐤊𐤋 Prov. 9. 9. ἀφορμή (p. 96).
 𐤊𐤋 Gen. 22. 2. ὀλοκάρπωσις (p. 105). 𐤊𐤋𐤊 Gen.
 22. 3. (p. 105). 𐤊𐤋𐤊 pl. Ex. 10. 25. ὀλοκαύτωμα
 (p. 68).
 𐤊𐤋 Eph. 1. 21. ὑπεράνω (p. 7). 𐤊𐤋𐤊 Acts 1.
 13. ὑπερφῶν (p. 134).
 𐤊𐤋𐤊 Job 21. 18. λαίλαψ (p. 75).
 𐤊𐤋 2 Cor. 5. 19. κόσμος (p. 6). 𐤊𐤋𐤊 𐤊𐤋
 Heb. 9. 15. αἰώνιος (p. 15). 𐤊𐤋𐤊 𐤊𐤋𐤊
 Eph. 3. 21. τοῦ αἰῶνος τῶν αἰώνων (p. 10).
 𐤊𐤋𐤊 Gen. 19. 4. νεανίσκος (p. 100). 𐤊𐤋𐤊𐤋𐤊
 Is. 9. 17 (p. 28). 𐤊𐤋𐤊𐤋 Ex. 10. 9 (p. 66).
 𐤊𐤋 Rom. 5. 4. κατεργάζομαι (p. 2). 𐤊𐤋𐤋
 Eph. 1. 20. ἐνεργέω (p. 7). 𐤊𐤋𐤋 Eph. 1. 19.
 ἐνέργεια (p. 7).
 𐤊𐤋𐤋 Eph. 3. 18. βάθος (p. 10); Is. 7. 11 (p. 23).
 𐤊𐤋𐤋 Eph. 3. 17. κατοικέω (p. 10). 𐤊𐤋𐤋
 Is. 10. 14 (p. 30). 𐤊𐤋𐤋𐤋 Joel 1. 14 (p. 42).
 𐤊𐤋𐤋𐤋 Is. 10. 14. οἰκέω (p. 30). 𐤊𐤋𐤋 Rom.
 8. 9 (p. 4); Gen. 1. 12. χόρτος (p. 81). 𐤊𐤋𐤋𐤋
 Heb. 1. 6. οἰκουμένη (p. 22). 𐤊𐤋𐤋𐤋 𐤊𐤋 Deut. 13.
 16. ἀοίκητος (p. 73). 𐤊𐤋𐤋𐤋 Eph. 2. 22.
 κατοικητήριον (p. 9).
 𐤊𐤋 Zech. 9. 9. πραῦς (p. 70).
 𐤊𐤋 1 Cor. 1. 19. ἀθετέω (p. 115). 𐤊𐤋 Is. 3.
 15. αἰδικέω (p. 112); Jonah 1. 13. παραβιάζομαι (p. 128).
 𐤊𐤋 Is. 9. 17. ἄδικος (p. 28); Is. 63. 1. βία
 (p. 119). 𐤊𐤋(𐤋) Is. 11. 15. βίαιος (p. 33).
 𐤊𐤋 Is. 61. 8. ἀδικία (p. 108).

- חג** **חג** Rom. 13. 5. *ἀνάγκη* (p. 59).
חג **חג** Jonah 2. 6. *ἔσχατος* (p. 128); Deut. 11. 24.
ἵχνος (p. 55). **חג** pl. Rom. 4. 12 (p. 18).
חג(ל) Is. 60. 14 (p. 125).
חג **חג** Is. 40. 4. *σκολιός* (p. 37).
חג **חג** Phil. 4. 4. *πάντοτε* (p. 11); Heb. 2. 15. *διὰ*
παντός (p. 14).
חג **חג** Jonah 1. 4. *κινδυνεύω* (p. 127).
חג **חג** Joel 3. 15. *δύω* (p. 64). **חג** Is. 9. 12.
δυσμή (p. 27). **חג** Is. 11. 11. *Ἀραβία* (p. 32).
חג Eph. 1. 14. *ἀρραβών* (p. 79). **חג** Is.
10. 33. *συνταράσσω* (p. 31); James 1. 8. *ἀκατάστατος*
(p. 35). **חג** Is. 3. 12. *ταράσσω* (p. 112).
חג Gen. 19. 16 (p. 102). **חג** Is.
8. 12 (p. 25). **חג** Job 21. 6. *σπουδάζω* (p. 74).
חג (*παρασκευή*) (p. 70, l. 15).
חג **חג** Is. 60. 2. *γνόφος* (p. 124).
חג Gen. 8. 22. *ψῦχος* (p. 94).
חג **חג** Rom. 3. 30. *ἀκροβυστία* (p. 17); Rom. 4. 9, 10
(p. 18). **חג** Col. 2. 13 (p. 13).
חג **חג** Phil. 4. 5. *ἐπιεικές* (p. 11).
חג Joel 2. 2. *ὀμίχλη* (p. 43); Ex. 10. 22. *γνόφος*
(p. 67).
חג **חג** Is. 40. 3. *ἐτοιμάζω* (pp. 37, 88). **חג** Joel
2. 5. *παρατάσσω* (p. 43). **חג** Ps. 37. 17. *ἔτοιμος*
(p. 111).
חג **חג** Job 21. 7. *παλαιόω* (p. 74).
חג 2 Cor. 6. 10. *πλουτίζω* (p. 45). **חג** Eph.
2. 7. *πλούτος* (p. 8). **חג** Eph. 1. 18 (p. 7).

א

- אָפּ** **אָפּ**. Gen. 19. 3. πέπτω (p. 100).
אָפּ **אָפּ** Joel 1. 17. κατασκάφω (p. 42).
אָפּ **אָפּ** pl. Ex. 9. 14. συνάντημα (p. 61).
אָפּ **אָפּ** Rom. 12. 4. σῶμα (p. 46). **אָפּ** **אָפּ** Rom. 6. 6 (p. 3). **אָפּ** **אָפּ** Rom. 8. 11 (p. 4).
אָפּ **אָפּ** Col. 2. 9. σωματικῶς (p. 13). **אָפּ** Is. 50. 6. σιαγόν (p. 113).
אָפּ **אָפּ** Rom. 3. 19. στόμα (p. 17). **אָפּ** **אָפּ** Is. 9. 12 (p. 27). **אָפּ** **אָפּ** Rom. 10. 10 (p. 6). **אָפּ** **אָפּ** Rom. 10. 8 (p. 5). **אָפּ** **אָפּ** Ps. 8. 2 (p. 78).
אָפּ **אָפּ** Is. 40. 14. συμβιβάζω (p. 97). **אָפּ** **אָפּ** Is. 7. 16. ἀπειθέω (p. 23). **אָפּ** **אָפּ** Is. 8. 11 (p. 25); Eph. 2. 2. τῆς ἀπειθείας (p. 8).
אָפּ **אָפּ** Eph. 2. 3. φύσις (p. 8).
אָפּ **אָפּ** Is. 35. 6. μογιλάλων (p. 36).
אָפּ **אָפּ** Prov. 9. 4. ἄφρων (p. 96). **אָפּ** **אָפּ** Prov. 9. 6. ἀφροσύνη (p. 96).
אָפּ **אָפּ** James 1. 6. διακρίνω (p. 35). **אָפּ** **אָפּ** Ex. 11. 4. περὶ μέσας νύκτας (p. 69). **אָפּ** **אָפּ** Heb. 10. 24. ἀλλήλους (p. 16). **אָפּ** **אָפּ** Rom. 14. 19. εἰς ἀλλήλους (p. 41).
אָפּ **אָפּ** 2 Tim. 2. 4. στρατεύομαι (p. 21). **אָפּ** **אָפּ** 2 Tim. 2. 4. στρατολογέω (p. 21). **אָפּ** **אָפּ** Job 16. 10. χράω (p. 56). **אָפּ** **אָפּ** Rom. 12. 1. λατρεία (p. 46).
אָפּ **אָפּ** Heb. 2. 15. ἀπαλλάσσω (p. 14).
אָפּ **אָפּ** Prov. 1. 7. ἐξουθενέω (pp. 25 88). **אָפּ** **אָפּ** Job 21. 29. ἀπαλλοτριόω (p. 75).
אָפּ **אָפּ** Col. 2. 15. θριαμβεύω (p. 13).

- קָּ** **קָּ** Heb. 9. 14. *a privativum* (p. 120). **קָּ**
 Heb. 9. 14 (p. 15). **קָּ** Is. 10. 14. διαφεύγω (p. 30).
קָּ Eph. 1. 4. ἄμωμος (p. 79).
קָּ **קָּ** Rom. 12. 8. ἰλαρότης (p. 50).
קָּ **קָּ** 1 Thes. 4. 16. ἐν κελεύσματι (p. 78). **קָּ**
 Eph. 2. 15. ἐντολή (p. 9). **קָּ** Is. 10. 3. ἐπισκοπή
 (p. 29).
קָּ **קָּ** Prov. 1. 2. φρόνησις (pp. 24, 87). **קָּ**
 Prov. 9. 6 (p. 96).
קָּ Is. 60. 13. πύξινον (p. 125).
קָּ **קָּ**, **קָּ** Is. 9. 18. καίω (p. 28). **קָּ** Is. 10. 16 (p. 30).
קָּ Joel 2. 3. φλόξ (p. 43).
קָּ 2 Tim. 2. 6. καρπός (p. 21).
קָּ **קָּ** Is. 10. 14. νοσσία (p. 30).
קָּ Gen. 2. 8. παράδεισος (p. 83).
קָּ Is. 60. 17. σίδηρος (p. 125). **קָּ** Is. 60.
 17 (p. 126).
קָּ **קָּ** Is. 11. 14. πετάννυμι (p. 33).
קָּ **קָּ** Heb. 1. 3. φέρω (p. 22). **קָּ** Eph.
 1. 10. οἰκονομία (p. 79).
קָּ Col. 2. 15. παρῥησία (p. 13); Heb. 10. 19.
 παρῥησία (pp. 15, 121); Heb. 10. 35 (p. 19).
קָּ Deut. 11. 17. ἐν τάχει (p. 54). **קָּ**
 1 Tim. 3. 14 (p. 20); Is. 9. 1. ταχύ (p. 26). **קָּ**
 Is. 40. 15. ῥοπή (p. 97).
קָּ **קָּ** Is. 35. 9. λυτρόω (p. 37). **קָּ** Heb. 9. 12.
 λύτρωσις (p. 15). **קָּ** Heb. 9. 15. ἀπολύτρωσις
 (p. 15).
קָּ **קָּ** Jonah 1. 3. πλέω (p. 127). **קָּ** Is. 42. 10
 (p. 58). **קָּ** Ex. 8. 23. διαστολή (p. 59); Rom. 3.

- 22 (p. 17). **ⲁⲩⲓⲛⲁ** Rom. 12. 6. διάφορος (p. 50).
ⲛⲓⲛⲁ Rom. 1. 1. ἀφωρισμένος (p. 16). **ⲙⲃⲁⲩⲓ**
 Deut. 13. 16. δίοδος (p. 73). **ⲙⲓⲛⲁ** Joel 2. 4. ἵππεύς
 (p. 43).
ⲛⲁ Job 21. 14 (= οὐ βούλομαι?) (p. 74).
ⲛⲁⲩⲁⲃⲁ Deut. 13. 14. ἐρευνάω (p. 73).
ⲛⲁ Ex. 9. 22. ἐκτείνω (p. 62). **ⲛⲁ** Ex. 9. 23
 (p. 62). **ⲛⲁⲩⲁ** Is. 11. 15. ἐπιβάλλω (p. 33).
ⲓⲛⲁ Is. 35. 6. τρανός (p. 36).
ⲛⲃⲁ Eph. 3. 18. πλάτος (p. 10). **ⲛⲃⲁⲃⲁ** Gen.
 6. 15 (p. 89). **ⲛⲃⲁⲃⲁ** Deut. 11. 16. πλατύνω (p. 54).
ⲛⲃⲁ Is. 42. 20. ἀνοίγνυμι (p. 47). **ⲛⲃⲁⲃⲁ** Is.
 35. 5 (p. 36).

ⲥ

- ⲛⲥ** **ⲛⲥⲁ** Deut. 13. 8. συνθέλω (p. 72). **ⲛⲥⲁⲩ** Rom.
 10. 1. εὐδοκία (p. 5).
ⲛⲥ **ⲛⲥⲁ** Acts 1. 5. βαπτίζω (p. 131). **ⲛⲥⲁⲩⲁⲩⲁⲩ**
 for **ⲛⲥⲁⲩⲁⲩ** Acts 2. 22 (p. 132).
ⲛⲥⲁ Heb. 10. 37. μικρός (p. 19). **ⲛⲥⲁⲩ** Is. 10.
 7. ὀλίγος (p. 29).
ⲛⲥⲁ **ⲛⲥⲁ** Phil. 4. 8 (p. 11). **ⲛⲥⲁ** Rom. 3. 26. δίκαιος
 (p. 17); Rom. 10. 4. δικαιοσύνη (p. 5). **ⲛⲥⲁ** Rom. 3.
 26. δικαίω (p. 17). **ⲛⲥⲁⲩ** Rom. 4. 1 (p. 18).
ⲛⲥⲁⲩ Rom. 5. 1 (p. 2). **ⲛⲥⲁ** Rom. 8. 4. δικαίωμα
 (p. 4); Rom. 3. 26. δικαιοσύνη (p. 17). **ⲛⲥⲁ** Gen. 19.
 19. δικαιοσύνη (p. 102).
ⲛⲥⲁ **ⲛⲥⲁ** Is. 35. 6. διψάω (p. 36). **ⲛⲥⲁ** Amos 8.
 11. δίψα (p. 115). **ⲛⲥⲁⲩ** Is. 44. 3. δίψος (p. 38).

- ἄκρα** Ex. 9. 2. ἐγκρατέω (p. 60). **ἄκρα** Is. 42. 6. κρατέω (p. 57). **ἄκρα** Gen. 7. 18, 19. ἐπικρατέω (p. 92). **ἄκρα** Heb. 2. 14. κράτος (p. 118). **ἄκρα** Heb. 2. 14 (p. 14). **ἄκρα** Job 17. 8. ἔχω (p. 56). **ἄκρα** Deut. 11. 17. συνέχω (p. 54). **ἄκρα** Gen. 8. 2 (p. 92). **ἄκρα** Heb. 10. 23. κατέχω (p. 15). **ἄκρα** 2 Cor. 6. 10 (p. 45). **ἄκρα** Is. 10. 29. λαμβάνω (p. 31). **ἄκρα** Prov. 1. 17. δίκτυον (p. 104).
- ἄκρα** Gal. 4. 6. κράζω (p. 34). **ἄκρα** Joel 1. 14 (p. 42). **ἄκρα** Is. 40. 3. βοάω (p. 37). **ἄκρα** Is. 40. 6 (p. 38). **ἄκρα** Jonah 1. 14. ἀναβοάω (p. 128); Jonah 3. 8 (p. 129). **ἄκρα** Jonah 1. 5 (p. 127).
- ἄκρα** Jonah 4. 1. λυπέω (p. 130). **ἄκρα** 2 Cor. 6. 10 (p. 45). **ἄκρα** 1 Thess. 4. 13 (p. 77). **ἄκρα** Jonah 4. 9 (p. 131). **ἄκρα** Jonah 4. 9 (p. 131). **ἄκρα** Jonah 4. 1. λύπη (p. 130). **ἄκρα** Is. 35. 10 (p. 37).
- ἄκρα** Is. 42. 23. ἐνωτίζομαι (p. 47).
- ἄκρα** Job 16. 3. παρενοχλέω (p. 55). **ἄκρα** Zech. 9. 13. μαχητής (p. 70). **ἄκρα** Joel 2. 7 (p. 43). **ἄκρα** Joel 3. 9 (p. 64).
- ἄκρα** Heb. 2. 14. διάβολος (p. 14).
- ἄκρα** Eph. 2. 16. σταυρός (p. 9). **ἄκρα** l. 14, **ἄκρα** l. 15 (p. 138).
- ἄκρα** Is. 10. 11. εἶδωλον (p. 29).
- ἄκρα** p. 136, l. 14 (unitedly).
- ἄκρα** Ex. 10. 5. φύω (p. 66). **ἄκρα** Is. 35. 1, 2. ἀνθέω (p. 36). **ἄκρα** Is. 61. 11. ἀνατέλλω (p. 108). **ἄκρα** Is. 61. 11. αὐξάνω (p. 108).

- יח Ps. 37. 17. ἀληθῶν (p. 111).
 יחח Is. 60. 17. ἐπίσκοπος (p. 126).
 יחחח Amos 8. 12. βορρᾶς (יחחח) (p. 115); Joel 2.
 20 (p. 46); Is. 43. 6 (p. 48).
 יחחחח Joel 2. 5. ἐξάλλομαι (p. 43). (= יחחח).
 יחחחח Prov. 9. 4. ἐνδεής (p. 96). יחחחח Heb. 10.
 35. ἔχω χρεῖαν (p. 19). יחחחחח Rom. 12. 13.
 χρεῖα (p. 51).
 יחחחחח Job 21. 33. χάλιξ (p. 75).

מ

- מחח Heb. 1. 12. ἐλίσσω (p. 23).
 מחחחח 2 Cor. 6. 1. δέχομαι (p. 7). מחחחחח 2 Cor.
 6. 2 (p. 7).
 מחחחח Heb. 1. 7. πρὸς (p. 22).
 מחחחחח Joel 1. 15. κατέναντι (p. 42). מחחחחחח
 Jonah 4. 5. ἀπέναντι (p. 130). מחחחחחח Col. 2. 14.
 ὑπεναντίον ἡμῖν (p. 13). מחחחחחח Is. 10. 14. ἀντ(είπη) μοι
 (p. 30).
 מחחחחחח Prov. 1. 6. σκοτεινός (pp. 24, 87). מחחחחחח
 Gen. 1. 18. σκότος (p. 81); Joel 2. 2 (p. 43); Col. 1. 13
 (p. 12). מחחחחחחח Is. 8. 22 (p. 26).
 מחחחחחחח Ps. 68. 2. πηγνυμι (p. 119).
 מחחחחחחחח Rom. 6. 4. συνθάπτω (p. 3). מחחחחחחחח Job 17.
 1. ταφή (p. 56). מחחחחחחחח Is. 53. 9 (p. 117). מחחחחחחחחח
 Acts 2. 29. μνήμα (p. 133).
 מחחחחחחחחחח Deut. 10. 16. τράχηλος (p. 52).
 מחחחחחחחחחחח Acts 2. 25. λέγω (p. 132). מחחחחחחחחחחח
 Jonah
 4. 2. προφθάνω (p. 130). מחחחחחחחחחחחחחח Rom. 12. 10.

- προηγέομαι (p. 50). **ῥαα** Rom. 14. 22. ἐνώπιον (p. 41).
ῥαα **ῥα** Rom. 1. 2. προ(επαγγέλλω) (p. 16); Eph.
 2. 10. προ(ετοιμάζω) (p. 8); Heb. 1. 1. πάλαι (p. 22).
ῥααα Rom. 12. 1. παρίστημι (p. 46). **ῥααα**
 Joel 2. 3. ἔμπροσθεν (p. 43). **ῥααα** Is. 43. 18. πρῶτος
 (p. 76). **ῥαα** Is. 11. 14 (p. 33). **ῥαα** Is. 11. 14
 πρῶτον (p. 33). **ῥαα** 1 Thess. 4. 16 (p. 78). **ῥαα**
 Is. 44. 6. πρῶτος (p. 38). **ῥαα** Heb. 10. 32. πρότερον
 (p. 19). **ῥαα** Is. 60. 9. ἐν πρώτοις (p. 125). **ῥααα** =
ῥααα 1 Cor. 15. 3 (p. 123). **ῥαα** Col. 1. 17.
 πρό (p. 12). **ῥαα** Is. 25. 1. ἀρχαῖος (p. 135).
ῥααα pl. 2 Cor. 5. 17 (p. 6).
ῥααα Jonah 4. 8. καύσων (p. 130).
ῥαα Joel 2. 6. χύτρα (p. 43).
ῥαα Joel 1. 14. ἀγιάζω (p. 42). **ῥαα** Is. 8. 13
 (p. 25). **ῥααα**, **ῥααα** Heb. 2. 11 (p. 14).
ῥααα Heb. 10. 19. ἅγιος (pp. 15, 121). **ῥαα** Is. 8.
 14. ἀγίασμα (p. 25). **ῥααα** **ῥαα** 2 Cor. 6. 6. πνεῦμα
 ἅγιον (p. 44). **ῥααα** 1 Tim. 3. 15 (interpolated) (p. 20).
ῥααα rubric (p. 21, l. 3). **ῥααα** **ῥααα** **ῥαα** Heb. 9.
 12. τὰ ἅγια (p. 15).
ῥαα Jonah 1. 8. λαός (p. 127). **ῥαα** Heb. 2.
 17 (p. 14).
ῥαα **ῥααα** Heb. 2. 17 (interpolated) (pp. 14, 118). **ῥααα**
 Is. 9. 7. κατορθόω (p. 27). **ῥααα** Rom. 6. 5. ἀνάστασις
 (p. 3). **ῥααα** Rom. 1. 4 (p. 16). **ῥααα**
 Deut. 11. 6. ὑπόστασις (p. 53). **ῥααα** pl. 2 Tim. 2.
 4. πραγματεία (p. 21).
ῥααα Rom. 12. 8. προΐστημι (p. 50).
ῥαα Is. 10. 4. ἀναιρέω (p. 29). **ῥααα**, **ῥααα**
 Deut. 13. 15 (p. 73).

- כָּדַד** Is. 9. 10. *κόπτω* (p. 27). **כָּדַד** Is. 10. 23. *συντέμνω* (p. 30).
כָּדַד **כָּדַד** Deut. 11. 18. *ἀφάπτω* (p. 54). **כָּדַד** Gen. 22. 13. *κατέχω* (p. 106).
כָּדַד Gen. 7. 11. *καταβράκτης* (p. 91).
כָּדַד Job 21. 16. *γάρ* (p. 74); Rom. 15. 3. *καὶ γάρ* (p. 41). **כָּדַד** Heb. 10. 34 (p. 19).
כָּדַד Joel 2. 16. *κοιτών* (p. 45).
כָּדַד Gen. 1. 21. *κῆτος* (p. 82).
כָּדַד Micah 5. 3. *καιρός* (p. 24). **כָּדַד** 2 Cor. 6. 2 (p. 7). **כָּדַד** Is. 8. 22. *ἕως καιροῦ* (p. 26).
כָּדַד, **כָּדַד** Jonah 4. 6, 7. *κολοκύνθη* (p. 130).
כָּדַד Job 21. 12. *κιθάρα* (p. 74).
כָּדַד Jonah 1. 5. *κουφίζω* (p. 127). **כָּדַד** Is. 9. 9. *ὑβρις* (p. 27). **כָּדַד** Prov. 1. 16. *יִרְיָדִי* (*ταχινός*) (p. 104).
כָּדַד Ex. 9. 23. *φωνή* (p. 62). **כָּדַד** Ex. 9. 28 (p. 63).
כָּדַד rubric (line 15, p. 35) (*καλάνδαι*).
כָּדַד Joel 2. 25. *ἐρυσίβη* (p. 50).
כָּדַד Joel 2. 25. *κάμψη* (p. 50).
כָּדַד Ex. 10. 4. *ἀκρίς* (p. 65). **כָּדַד** Joel 2. 25 (p. 50).
כָּדַד Is. 40. 12. *δράξ* (p. 97).
כָּדַד Gen. 6. 14. *νοσσιά* (p. 89).
כָּדַד Prov. 1. 5. *κτάομαι* (pp. 24, 87). **כָּדַד** Heb. 10. 34. *ὑπάρχων* (p. 19). **כָּדַד** Heb. 10. 34. *ὑπαρξίς* (p. 19). **כָּדַד** Job 17. 2. *ὑπάρχοντα* (p. 56).
כָּדַד Tit. 2. 14. *περιούσιος* (p. 39).

כָּלֹא Joel 2 18. ζῆλος (p. 45). כָּלֹא Is 11 11 (p. 32); Is 11 13 (p. 33). כָּלֹא Is 2 7. ζῆλος (p. 27); Is 11 13 (p. 32); Rom 10 2 (p. 5). כָּלֹא Tit 2 14. ζῆλος (p. 39).

כָּלֹא Is 43 21. περιστοίω (p. 36).

כָּלֹא Gen 8 11. κέρφος (p. 93).

כָּלֹא Eph 3 14. κέρτω (p. 10). כָּלֹא Phil 2 10 (pp. 11, 113).

כָּלֹא (p. 28, line 21) (αφέλαιον).

כָּלֹא Heb 10 23. προεγγέλλω (p. 16); Rom. 1 2 (p. 16). כָּלֹא James 1 12. ἐπεγγέλλω (p. 35). כָּלֹא Heb 9 15. ἐπεγγελία (p. 15); Heb 10 36 (p. 19); Heb 11 39 (p. 20). כָּלֹא Acts 1 4 (p. 131). כָּלֹא Jonah 2 10. εὐχῶ (p. 129). כָּלֹא Jonah 1 16. εὐχῶ εὐχάς (p. 128).

כָּלֹא 1 Cor. 11 23. εἰς (p. 109).

כָּלֹא Deut 14 1 (φοβέω) (p. 73).

כָּלֹא Job 16 7. ἔλαττω (p. 56).

כָּלֹא Gen 18 4. καταψίχω (p. 98). כָּלֹא 2 Tim. 1 16. ἀναψίχω (p. 21).

כָּלֹא Rom. 1 1. εἰρητός (p. 16). כָּלֹא Heb 9 15. κεκλημένος (p. 15). כָּלֹא Eph 1 18. εἰρητός (p. 7).

כָּלֹא Jonah 4 6. κατακτείνω (p. 130).

כָּלֹא Heb 9 14. προσφέρω (pp. 15, 130). כָּלֹא Heb 10 22. προσέρχομαι (p. 15). כָּלֹא Eph 2 18. προσεγγιγή (p. 9). כָּלֹא Eph 2 17. ἐγγός (p. 9). כָּלֹא Joel 2 14. θυσία (p. 45); Is 40 16. ἀκαρπώσεις (p. 97).

כָּלֹא Heb 11 34. πόλεμος (p. 20). כָּלֹא Joel 2 5 (p. 43). כָּלֹא Joel 2 7. πολεμιστής (p. 43). כָּלֹא Joel 3 9 (p. 64).

- 𐤎𐤓𐤌 Gen. 19. 28 (τῆς περιχώρου) (p. 103).
 𐤎𐤓𐤌 Deut. 14. 1. φαλάκρωμα (p. 73); Amos 8. 10
 (p. 115).
 𐤎𐤓𐤌 Gen. 3. 18. τρίβολος (p. 86).
 𐤎𐤓𐤌 Joel 1. 17. σκιρτάω (p. 42).
 𐤎𐤓𐤌 Joel 2. 1. σαλπίζω (p. 43). 𐤎𐤓𐤌 Zech.
 9. 14 (p. 70).
 𐤎𐤓𐤌 Gen. 19. 27. ὀρθρίζω (p. 103). 𐤎𐤓𐤌 Gen.
 19. 2 (p. 100). 𐤎𐤓𐤌 Ex. 9. 13 (p. 61). 𐤎𐤓𐤌
 Joel 2. 2. ὀρθρος (p. 43).
 𐤎𐤓𐤌 Ex. 8. 32. βαρύνω (p. 60). 𐤎𐤓𐤌 Ex. 9. 7
 (p. 61). 𐤎𐤓𐤌 Deut. 10. 16. σκληρύνω (p. 52).
 𐤎𐤓𐤌 Is. 8. 21. σκληρός (p. 26). 𐤎𐤓𐤌 Is. 8. 11,
 12 (p. 25). 𐤎𐤓𐤌 Is. 40. 4. τραχύς (p. 88). 𐤎𐤓𐤌
 Is. 40. 4 (p. 37). 𐤎𐤓𐤌 Deut. 10. 16. σκληρο-
 καρδία (p. 52). 𐤎𐤓𐤌 Rom. 5. 7. μόλις (p. 114).
 𐤎𐤓𐤌 Job 17. 10. ἀληθής (p. 57). 𐤎𐤓𐤌 Phil. 4.
 8 (p. 11). 𐤎𐤓𐤌 2 Cor. 6. 8 (p. 44). 𐤎𐤓𐤌 Prov.
 1. 3 (p. 24); Heb. 10. 22. ἀληθινός (p. 15). 𐤎𐤓𐤌
 Job 17. 8 (p. 56). 𐤎𐤓𐤌 1 Tim. 3. 15. ἀλήθεια (p. 20).
 𐤎𐤓𐤌 2 Cor. 6. 6 (p. 44). 𐤎𐤓𐤌 Ps. 86. 15. ἀλη-
 θινός (p. 70). 𐤎𐤓𐤌 Is. 10. 20. τῇ ἀληθείᾳ (p. 30)
 𐤎𐤓𐤌 Is. 40. 7. ἀληθῶς (pp. 38, 88).
 𐤎𐤓𐤌 Zech. 9. 10. τόξον (p. 70).

i

- 𐤎𐤓𐤌 Rom. 4. 1. προπάτωρ (𐤎𐤓𐤌) (p. 18). 𐤎𐤓𐤌
 𐤎𐤓𐤌 Micah 5. 4. ἄκρον τῆς γῆς (p. 24). 𐤎𐤓𐤌
 𐤎𐤓𐤌 Deut. 13. 7 (p. 72). 𐤎𐤓𐤌 Eph. 2.
 20. ἀκρογωναῖος (p. 9). 𐤎𐤓𐤌 Heb. 2. 17.

- ἀρχιερεύς (p. 14). **ܐܪܚܝܐܪܝܐ** Heb. 9. 11 (p. 14).
ܐܪܚܐܢܝܐ 1 Thes. 4. 16. ἀρχάγγελος (p. 78).
ܐܪܚܐܢܝܐ Gen. 2. 10. ἀρχή (p. 84). **ܐܪܚܐܢܝܐ** Col. 2. 10
 (p. 13). **ܐܪܚܐܢܝܐ** pl. Col. 1. 16 (p. 12). **ܐܪܚܐܢܝܐ**
 pl. Col. 2. 15 (p. 13). **ܐܪܚܐܢܝܐ** Heb. 1. 10. κατ' ἀρχάς
 (p. 23); Gen. 1. 1. ἐν ἀρχῇ (p. 80); Is. 42. 9. ἀπ' ἀρχῆς
 (p. 58). **ܐܪܚܐܢܝܐ** Micah 5. 2 (p. 24). **ܐܪܚܐܢܝܐ** Is.
 43. 4. κεφαλὴ (p. 48).
- ܐܪܚܐܢܝܐ** Is. 61. 11. αὐξάνω (p. 108). **ܐܪܚܐܢܝܐ** Gen. 19.
 19. μεγαλύνω (p. 102). **ܐܪܚܐܢܝܐ** Joel 2. 21 (p. 49).
ܐܪܚܐܢܝܐ Micah 5. 4 (p. 24). **ܐܪܚܐܢܝܐ** Deut. 11. 7.
 μέγας (p. 53). **ܐܪܚܐܢܝܐ** pl. Deut. 10. 21 (p. 52).
ܐܪܚܐܢܝܐ Eph. 1. 18. μέγεθος (p. 7). **ܐܪܚܐܢܝܐ** Jonah
 3. 7. μεγιστάνες (p. 129).
ܐܪܚܐܢܝܐ Jonah 4. 11. μυριάς (p. 131).
ܐܪܚܐܢܝܐ Jonah 4. 10. ἐκτρέφω (p. 131). **ܐܪܚܐܢܝܐ** Is.
 53. 7. ἀμνός (ܐܡܢ, gazelle) (p. 117). **ܐܪܚܐܢܝܐ** Is. 40. 11.
 ἄρνες (p. 97).
- ܐܪܚܐܢܝܐ** Is. 10. 6. κοινορτός (p. 29); Ex. 9. 9 (p. 61);
 Gen. 2. 7. χοῦς (p. 83). **ܐܪܚܐܢܝܐ** Is. 63. 3. γῆ (p. 119).
- ܐܪܚܐܢܝܐ** Heb. 10. 22. ῥαντίζω (pp. 15, 122). **ܐܪܚܐܢܝܐ**
 Heb. 9. 13 (p. 15).
- ܐܪܚܐܢܝܐ** Deut. 11. 17. ὀργίζω (p. 54). **ܐܪܚܐܢܝܐ** Is. 10. 6.
 ὀργή (p. 29). **ܐܪܚܐܢܝܐ** Is. 10. 5 (p. 29). **ܐܪܚܐܢܝܐ** Is. 10.
 4 (p. 29). **ܐܪܚܐܢܝܐ** Eph. 2. 3 (p. 8).
ܐܪܚܐܢܝܐ Joel 2. 25. βροῦχος (p. 50).
- ܐܪܚܐܢܝܐ** Is. 11. 15 (πούς interpolated) (p. 33).
- ܐܪܚܐܢܝܐ** Prov. 1. 4. αἴσθησις (pp. 24, 87). **ܐܪܚܐܢܝܐ**
 Prov. 1. 7 (pp. 25, 88).

- כִּי** Ps. 37. 1. *παιδεύω* (p. 111). **כִּי** Tit. 2. 12 (p. 39). **כִּי־כֵן** 2 Cor. 6. 9 (p. 45). **כִּדְּבָרֶיךָ** Prov. 1. 7. *παιδεία* (pp. 25, 88). **כִּדְּבָרֶיךָ** Deut. 11. 2 (p. 52). **כִּי־כֵן** Prov. 1. 2 (pp. 24, 87); Is. 50. 4 (p. 113).
- כִּי־כֵן** Joel 2. 4. *καταδιώκω* (p. 43).
- כִּי־כֵן** Is. 63. 6. **כִּי־כֵן** μεθύσκω (p. 120).
- כִּי־כֵן** Gen. 8. 21. *ὀσφραίνομαι* (p. 94). **כִּי־כֵן** Gen. 8. 21. *ὀσμή* (p. 94).
- כִּי־כֵן** Is. 7. 11. *ὑψος* (p. 23). **כִּי־כֵן** Gen. 6. 15 (p. 89). **כִּדְּבָרֶיךָ** Is. 10. 12 (p. 29). **כִּדְּבָרֶיךָ** Phil. 2. 9 (*ὑπερ*)*υψόω* (p. 11). **כִּדְּבָרֶיךָ** Ps. 29. 1. *ὑψόω* (p. 77). **כִּדְּבָרֶיךָ** Is. 12. 4, 6 (p. 40). **כִּדְּבָרֶיךָ** Is. 10. 34. *ὑψηλός* (p. 31). **כִּדְּבָרֶיךָ** Is. 12. 5 (p. 40). **כִּדְּבָרֶיךָ** Is. 10. 34 (p. 31). **כִּדְּבָרֶיךָ** Heb. 1. 3 (p. 22). **כִּדְּבָרֶיךָ** Is. 9. 9. *ὑψηλῇ καρδίᾳ* (p. 27). **כִּדְּבָרֶיךָ** Col. 2. 14. *αἶρω* (p. 13). **כִּדְּבָרֶיךָ** Is. 53. 11. *ἀφαιρέω* (p. 117). **כִּדְּבָרֶיךָ** Jonah 2. 4. *μετεωρισμός* (p. 128).
- כִּי־כֵן** Phil. 2. 7. *κενόω* (p. 10). **כִּי־כֵן** Phil. 2. 7 (p. 112). **כִּדְּבָרֶיךָ** Col. 2. 8. *κενός* (p. 13). **כִּדְּבָרֶיךָ** 1 Cor. 15. 10 (p. 123). **כִּדְּבָרֶיךָ** pl. Job 21. 34 (p. 75). **כִּדְּבָרֶיךָ** pl. Jonah 2. 9. *μάταιος* (p. 129). **כִּדְּבָרֶיךָ** Is. 8. 19. *κενολογέω* (p. 26). **כִּדְּבָרֶיךָ** 2 Cor. 6. 1. *εἰς κενόν* (p. 7).
- כִּי־כֵן** 1 Tim. 3. 16. *μυστήριον* (p. 20).
- כִּי־כֵן** Ex. 11. 5. *μύλος* (p. 69).
- כִּי־כֵן** Is. 9. 17. *ἐλεέω* (p. 28). **כִּי־כֵן** Heb. 2. 17. *ἐλεήμων* (p. 118). **כִּי־כֵן** Heb. 2. 17 (p. 14). **כִּי־כֵן** Eph. 2. 4. *ἔλεος* (p. 8). **כִּי־כֵן** Phil. 4. 8. *προσφιλής* (p. 11). **כִּי־כֵן** Rom. 12. 10. *φιλόστοργος* (p. 50).

- amī** amī Gen. 19. 9. ἀφίσταμαι (p. 101); Job 21. 14 (p. 74). amī Joel 2. 8. ἐπέχω (p. 43). amī Eph. 2. 13. μακρόν (p. 9). amī Eph. 2. 17 (p. 9).
- ayī** ayī Is. 10. 20, 21. τῶν (p. 30); Is. 42. 17 (p. 47). ayī Is. 12. 2 (p. 39); Is. 8. 14 (p. 25); Is. 8. 17 (p. 26). ayī Ps. 24. 2 (p. 97). ayī Is. 10. 20 (ἀδικέω) (p. 30).
- ayī** amī Phil. 2. 10. γόνυ (p. 11). amī pl. Is. 36. 3 (p. 36). amī Eph. 3. 14 (p. 10). amī pl. Is. 43. 17. ἄρμα (p. 35). amī Is. 43. 17 (p. 76). amī Joel 2. 5 (p. 43). amī pl. Deut. 11. 4 (p. 52).
- ayī** ayī Heb. 11. 34. εἰς (p. 20). ayī Ps. 86. 1 (p. 70). ayī Heb. 10. 23. ἀελυγής (p. 15). ayī Is. 9. 20. ἐκελίνω (p. 28). ayī Joel 2. 7 (p. 43). ayī Is. 10. 2 (p. 28).
- ayī** Gen. 8. 13. στέγη (D77) (p. 93).
- ayī** ayī Eph. 3. 17. ῥίζον (p. 10).
- ayī** ayī Prov. 1. 6. αἶνον (pp. 24, 87).
- ayī** ayī pl. Joel 3. 10. σειρομάστις (D77) (p. 64).
- ayī** amī Gen. 1. 21. ἔρω (p. 82); 1. 30 (p. 83); 7. 14 (p. 91); 7. 21 (p. 92); 8. 17 (p. 93); 8. 19, 9. 3 (p. 94). amī pl. Gen. 1. 20 (p. 81); 1. 26 (p. 82); 7. 8 (p. 91). amī Gen. 1. 25, 26, 28 (p. 82); 1. 30 (p. 83); 6. 19, 20 (p. 90); 7. 8 (p. 91); 7. 23, 8. 1 (p. 92). amī Gen. 1. 24 (p. 82).
- ayī** ayī Gen. 1. 5. ἑσπέρα (p. 80). amī Gen. 3. 8. τὸ δειλινόν (p. 85).
- ayī** amī Is. 63. 3. D77 (p. 119).

- כִּי** **כִּי** Rom. 3. 25. ἱλαστήριον (p. 17). **כִּי־יִדְּעַ**
 Rom. 5. 10. καταλλάσσω (p. 114). **כִּי־יִדְּעַ** 2 Cor. 5. 18
 (p. 6). **כִּי־יִדְּעַ** 2 Cor. 5. 19 (p. 6). **כִּי־יִדְּעַ** 2 Cor. 5.
 20 (p. 7). **כִּי־יִדְּעַ** 2 Cor. 5. 18, 19. καταλλαγή (p. 6).
כִּי־יִדְּעַ Col. 1. 20. ἀποκαταλλάσσω (p. 12). **כִּי־יִדְּעַ**
 Eph. 2. 16 (p. 9). **כִּי־יִדְּעַ** Eph. 1. 5. εὐδοκία (p. 79).
כִּי־יִדְּעַ Micah 5. 4. ποιμαίνω (p. 24). **כִּי־יִדְּעַ**
 Micah 5. 4. ποίμνιον (p. 24). **כִּי־יִדְּעַ** pl. Joel 1.
 18 (p. 42). **כִּי־יִדְּעַ** Joel 1. 18. νομή (p. 42).
כִּי־יִדְּעַ pl. Is. 35. 7. ἔλος (p. 37).
כִּי־יִדְּעַ Gen. 1. 2. ἐπιφέρω (p. 80).
כִּי־יִדְּעַ Is. 35. 3. ἀνίημι (p. 36).
כִּי־יִדְּעַ Job 17. 9. θάρσος (p. 57).
כִּי־יִדְּעַ Gen. 6. 16. ὄροφή (p. 89).
כִּי־יִדְּעַ Is. 50. 6. ἔμπτυσμα (p. 113).
כִּי־יִדְּעַ Is. 35. 3. παραλύω (p. 36).
כִּי־יִדְּעַ Job 21. 27. τόλμη (p. 75); Job 21. 28 (p. 75).
כִּי־יִדְּעַ Prov. 1. 19. ἀσέβεια (p. 104).
כִּי־יִדְּעַ Deut. 11. 25. τρόμος (p. 55). Gen. 9. 2 (p. 94).
כִּי־יִדְּעַ Rom. 12. 11. ζέω (p. 51). **כִּי־יִדְּעַ** Ex. 9. 9.
 ἀναζέω (p. 61).

כ

- כִּי** **כִּי** Is. 7. 11. αἰτέω (p. 23). **כִּי** Is. 7. 12
 (p. 23). **כִּי** James 1. 5 (p. 35). **כִּי**
 Eph. 3. 20 (p. 10). **כִּי** pl. Phil. 4. 6. αἶτημα
 (p. 11).
כִּי Ex. 11. 3. χράω (p. 68).
כִּי Ex. 10. 19. ὑπολείπω (p. 67); Gen. 7. 23 κατα-
 λείπω (p. 92). **כִּי** Is. 11. 11 (p. 32). **כִּי**
 Is. 11. 16 (p. 33). **כִּי** Is. 10. 19 (p. 30).

- բնծիւտ** 1 Thes 4 15. **քրաւստ** (p. 77). **բծիւտ**
 Eph 2 3. **լստոս** (p. 81). **բծիւտ** pl 1 Thes 4 13
 (p. 77). **ծիւտ** Micah 5 3. **ընկտոս** (p. 24).
ւտ **ծնորոս** (p. 2 l 6). **ւտ** (p. 3 l 1).
բւտ Acts 1 12. **սնծիւտ** (p. 134).
ւտ **ւտ** Is 11 14. **քրաւստ** (p. 33).
ւտ **ւտ** Is 42 10. **իւտ** (p. 58). **ւտ** Joel
 2 26. **ւտ** (p. 50). **ւտ** Is 25 1. **ծիւտ** (p. 135).
ւտ Is 60 7 (p. 124). **ւտ** pl Is 12 4.
ւտ (p. 40). **ւտ** 1 Tim 2 16. **ւտ** (p. 21);
 Phil 4 8. **ւտ** (p. 11). **ւտ** Is 35 2 (p. 36).
ւտ Is 43 7 (p. 48). **ւտ** 2 Cor. 6 8. **ւտ**
 (p. 44). **ւտ** Eph 1 5. **ւտ** (p. 79). **ւտ**
 Phil 4 8. **ւտ** (p. 11). **ւտ** Rom 5 2, 3.
ւտ (p. 2).
ւտ Eph 2 21. **ւտ** (p. 91).
ւտ **ւտ** Is 61 5. **ւտ** (p. 107); James 1 1 (p. 34);
 Is 11 14. **ւտ** (p. 33).
ւտ **ւտ** Is 43 16. **ւտ** (p. 35).
ւտ **ւտ** Is 11 15 (p. 33). **ւտ** Gen 7. 10. **ւտ**
 (p. 91).
ւտ **ւտ** Col 2 13. **ւտ** (p. 13). **ւտ**
 Is 10 14. **ւտ** (p. 30). **ւտ** Col 1 14.
ւտ (p. 12). **ւտ** Is 61 1 (p. 107). **ւտ**
 Is 42 22. **ւտ** (p. 47).
ւտ **ւտ** Gen 19 15. **ւտ** (p. 101). **ւտ**
 Ex 9 19. **ւտ** (p. 62); 10 16 (p. 67).
ւտ **ւտ** Ex 8 28. **ւտ** (p. 60). **ւտ** Ex 8
 29. **ւտ** (p. 60). **ւտ** Ex 10 3 (p. 65).
ւտ Ex 10 4 (p. 65).

κ ₁ π	δ ₁ π	Zech. 11. 14. ἀπορρίπτω (p. 104).
ίππ	κ ₁ ίππ	(p. 126, l. 16) vigil.
κ ₁ απ	α, απ	Heb. 11. 38. ἄξιος (p. 20). κ ₁ απ Phil. 2. 6.
	ἴσα	(p. 10). ,απ Prov. 1. 3. κατευθύνω (p. 24).
	ρ ₁ απ	Is. 40. 3. εὐθύς (pp. 37, 88). α ₁ απ Is. 40. 4. εὐθεία
	(p. 37). α ₁ απκ	Heb. 1. 8. εὐθύτης (p. 22). α ₁ απκ
	Prov. 9. 6. κατορθόω	(p. 96). ,απ Is. 9. 7. ἀντιλαμ-
	βάνω	(p. 27).
	κ ₁ απκ	Job 17. 13. στρώννυμι (p. 57). ,απ Job 17.
	13. στρωμνή	(p. 57). ,απ Gen. 22. 3. ἐπισάττω (p. 105).
	κ ₁ απ	Ex. 9. 29. ὥς (p. 63).
	α ₁ πκ	Gen. 18. 4. νίπτω (p. 98).
	ρ ₁ κ	1 Cor. 11. 29. διακρίνω (D ₁ κ) (p. 109).
ιαπ	ἴκ ₁ απ	Is. 35. 6. ἄλλομαι (p. 36). ἴαπκ Job 16. 5.
	ἐνάλλομαι	(p. 55).
	κ ₁ ιαπ	Joel 2. 7. τεῖχος (p. 43).
	ρ ₁ πκ	Heb. 11. 34. παρεμβολή (p. 20).
α ₁ π	α ₁ ιοθ ₁ π	Rom. 5. 9. σώζω (p. 114). κ ₁ θ ₁ α ₁ ιαπ Eph.
	1. 14. περιποίησις	(p. 79).
α ₁ θ ₁ απ	α ₁ θ ₁ οθ ₁ πκ	Heb. 2. 14. μετέχω (p. 14). υ ₁ θ ₁ α ₁ θ ₁ απ pl.
	Heb. 1. 9. μέτοχος	(p. 23). α ₁ θ ₁ α ₁ π Prov. 1. 14.
	κοινός	(p. 104). α ₁ θ ₁ οθ ₁ πκ Heb. 2. 14. κοινωνέω (p. 14).
	α ₁ θ ₁ οθ ₁ πκ	Prov. 1. 11 (p. 103). ρ ₁ α ₁ θ ₁ οθ ₁ πκ Rom. 12.
	13 (p. 51). ρ ₁ α ₁ θ ₁ απ	Heb. 10. 33. κοινωνός (p. 19).
κ ₁ π	π ₁ π	Job 17. 5. τήκω (p. 56).
π ₁ π	π ₁ απ	Deut. 10. 17. δῶρον (p. 52); Is. 8. 20 (p. 26).
ρ ₁ π	ρ ₁ ππ	Ex. 9. 9, 10. ἔλκος (p. 61).
α ₁ π	α ₁ απ	Deut. 12. 29. ἐξολοθρεύω (p. 71). α ₁ απθ ₁ π
	Deut. 12. 30	(p. 71).

- אָפּ** **אָפּ** 1 Cor. 1. 20. *μωραίνω* (p. 115). **אָפּ** 1 Cor.
 1. 18. *μωρία* (p. 115); 1. 23 (p. 116).
אָפּ Joel 3. 18. *σχοῖνος* (p. 65).
אָפּ **אָפּ** Gen. 7. 18. *ἐπιφέρω* (p. 92). (Cf. **אָפּ** Ezek.
 27. 8, 16. *κωπηλάται*.)
אָפּ **אָפּ** Is. 12. 4. *ὑμνέω* (p. 40). **אָפּ** (p. 136, ll. 9,
 10). **אָפּ** Heb. 2. 12 (p. 14). **אָפּ** Ps. 64. 1. *ὕμνος*
 (p. 89). **אָפּ** **אָפּ** Ps. 97. 1. *ᾠσμα καινόν* (p. 78).
אָפּ Is. 12. 2. *δόξα* (p. 39).
אָפּ **אָפּ** Acts 1. 12. *ὁδός* (**אָפּ**) (p. 134).
אָפּ **אָפּ** Ex. 10. 23. *κοίτη* (p. 68). **אָפּ**
 Is. 11. 8 (p. 32).
אָפּ **אָפּ** Is. 43. 7. *κατασκευάζω* (p. 48). **אָפּ**
 Gen. 1. 2. *ἀκατασκεύαστος* (p. 80). **אָפּ** Eph. 1. 4
καταβολή (p. 79).
אָפּ **אָפּ** Heb. 9. 11. *σκηνή* (p. 15).
אָפּ Heb. 11. 37. *δέρμα* (p. 20).
אָפּ **אָפּ** Ex. 9. 28. *παύω* (p. 63). **אָפּ** Ex. 9. 29
 (p. 63). **אָפּ** Ex. 9. 33 (p. 63). **אָפּ** Ex. 9. 34 (p. 63).
אָפּ pl. Ex. 9. 9, 10. *φλυκτίς* (p. 61).
אָפּ **אָפּ** Rom. 8. 3. *πέμπω* (p. 4). **אָפּ** 2 Cor.
 5. 20. *πρεσβεύω* (p. 6). **אָפּ** = **אָפּ** Acts 2. 36
 (p. 134).
אָפּ **אָפּ** Heb. 11. 33. *ἐπιτυχάνω* (p. 19). **אָפּ**
 Zech. 9. 10. *κατάρχω* (p. 70). **אָפּ** Eph. 1. 21.
ἀρχή (p. 7). **אָפּ** pl. Col. 1. 16. *ἐξουσία*
 (p. 12). **אָפּ** pl. Col. 2. 15 (p. 13).
אָפּ **אָפּ** Gal. 4. 2. interpolated (p. 34). **אָפּ**
 Joel 2. 8. *συντελέω* (p. 43). **אָפּ** Heb. 11. 40.
τελειόω (p. 20). **אָפּ** Gen. 6. 9. *τέλειος* (p. 89).

- αλε** Rom. 12. 2 (p. 46). **αλαε** James 1. 4 (p. 34).
αααααα Heb. 9. 11. τελειότερος (p. 15). **ααααα**
 Rom. 10. 4. τέλος (p. 5). **αααααα** Is. 63. 3. πλήρης
 (p. 119). **ααααα** Gal. 4. 4. πλήρωμα (p. 34).
ααααα Rom. 4. 12. στοιχέω (p. 18); Gal. 6. 16
 (p. 111).
ααααα Rom. 12. 6. ἀναλογία (p. 50).
ααα Rom. 5. 1. εἰρήνη (p. 2). **ααα** James 1. 1.
 χαίρειν (p. 34).
ααα Heb. 11. 40. προ- (p. 20); Acts 2. 23 (p. 132).
ααααα 2 Tim. 1. 16. ἄλυσιν (سلسل) (p. 21).
ααα Is. 42. 8. ὄνομα (p. 57). **ααα** Eph. 1. 21
 (p. 57). **ααααα** Eph. 1. 21. ὀνομάζω (p. 7).
αααα Rom. 10. 6. οὐρανός (p. 5); Deut. 11. 17 (p. 54).
ααααα ααααα Deut. 10. 14. οὐρανὸς τοῦ οὐρανοῦ
 (p. 51).
ααααα Is. 7. 15. βούτυρον (p. 23).
αααααα Is. 7. 12. ἀκούω (p. 23); Job 21. 2 (p. 74).
αααααααα Deut. 11. 22 (p. 54). **αααααα** Is. 50.
 5 (p. 113). **αααααααα** 2 Cor. 6. 2. ἐπακούω σου
 (p. 7). **ααααα** Jonah 2. 3. εἰσακούω (p. 128); Ps. 86.
 1 (p. 70). **ααααααα** Deut. 11. 13, 22. ἀκοή (pp. 53,
 54). **ααααααα** Is. 11. 14. ὑπακούω (p. 33). **ααααα**
 Phil. 4. 8. ὑπήκοος (p. 11). **αααααααααα** Rom. 1. 5.
 ὑπακοή (p. 16).
ααααα Is. 9. 12. ἥλιος (p. 27).
ααααα 2 Tim. 1. 18. διακονέω (p. 21). **αααααααα**
 Rom. 12. 7 (p. 50). **αααααααα** Rom. 13. 4. διάκονος
 (p. 59). **αααααααα** 2 Cor. 6. 4. διακονία (p. 44).
αααααααααα Rom. 12. 7 (p. 50). **αααααααααα** 2 Cor.
 5. 18 (p. 6). **αααααααααα** pl. Heb. 1. 7. λειτουργός (p. 22).

- κ̣ε̣** 1 Cor. 10. 4. πέτρα (p. 40). **κ̣ε̣** Is. 8. 14 (p. 25); Rom. 9. 33 (p. 5). **κ̣ε̣τ̣ι̣** **κ̣ε̣** Is. 50. 7. στερεὰ πέτρα (p. 113).
κ̣ε̣τ̣ε̣ Gen. 2. 21. ἔστας (p. 84).
κ̣ε̣ Joel 2. 25. ἔτος (p. 50). **κ̣ε̣** Deut. 11. 12. ἐνιαυτός (p. 53).
κ̣ε̣ Is. 8. 22. στενοχωρία (p. 26).
κ̣ε̣ Deut. 11. 14. ὄρα (p. 54). **κ̣ε̣** Gen. 1. 14 (p. 81). (= **κ̣ε̣**)
κ̣ε̣ rubric (p. 65, l. 8). (ψαλμός, Hosanna?).
κ̣ε̣ **κ̣ε̣** Is. 9. 9. λαζαρίω (p. 27).
κ̣ε̣ Rom. 5. 10. καταλλάσσω (p. 114). **κ̣ε̣** Rom. 5. 11. καταλλαγὴ (p. 114). **κ̣ε̣** Is. 40. 4. εὐθεία (p. 88). **κ̣ε̣** Job 21. 23. ἀπλοσύνη (p. 75).
κ̣ε̣ Is. 60. 22. ἐλάχιστος (p. 126). **κ̣ε̣** Tit. 2. 15. περιφρονέω (p. 39). **κ̣ε̣** Is. 52. 14. ἀδοξέω (p. 116). **κ̣ε̣** Rom. 12. 8. ἀπλότης (p. 50).
κ̣ε̣ 1 Cor. 15. 9. ἐλάχιστος (p. 123). **κ̣ε̣** James 1. 5. ἀπλῶς (p. 35).
κ̣ε̣ Acts 2. 33. ἐκχέω (p. 133). **κ̣ε̣** Rom. 5. 5 (p. 2). **κ̣ε̣** Joel 2. 2. χέω (p. 43). **κ̣ε̣** Jonah 4. 1. συγχέω (p. 130). **κ̣ε̣** Joel 2. 10 (p. 44).
κ̣ε̣ (p. 138, l. 11).
κ̣ε̣ Rom. 12. 10. ὀκνηρός (p. 51).
κ̣ε̣ Joel 3. 13. ὑπερεκχέω (p. 64). **κ̣ε̣** Joel 2. 24 (p. 50).
κ̣ε̣ 2 Tim. 2. 4. ἀρέσκω (p. 21). **κ̣ε̣** Rom. 8. 8 (p. 4). **κ̣ε̣** Rom. 15. 1 (p. 41).

- ἰε** Rom. 14. 18. *εὐάρεστος* (p. 41). **ἰεα** Is. 53. 2. *δόξα* (p. 117). **ἰῖα** Ps. 8. 1. *μεγαλοπρέπεια* (p. 78). **ῶα** James 1. 11. *εὐπρέπεια* (p. 35).
- ἰε** Gen. 7. 4. *ἐξαλείφω* (p. 90). **ῶα** Gen. 9. 15 (p. 95). **ἰε** Gen. 7. 23 (p. 92). **ῶα** Gen. 7. 23 (p. 92).
- ἰε** Joel 1. 19. *ἀναλίσκω* (p. 42).
- ἰε** Is. 43. 21. *ποτίζω* (ἡρῶ) (p. 36). **ἰε** Deut. 11. 10 (p. 53).
- ἰε** Is. 9. 10. *συκάμινος* (p. 27).
- ἰε** Is. 11. 15. *πατάσσω* (p. 33); Gen. 8. 21 (p. 94).
- ἰε** Is. 11. 4 (p. 32).
- ἰε** Job 16. 8. *μωρός* (p. 56).
- ἰε** 2 Cor. 6. 6. *ὑπόκρισις* (p. 44). **ἰε** Rom. 12. 9. *ἀνυπόκριτος* (p. 50).
- ἰε** Gen. 8. 22. *καῦμα* (p. 94). **ῶα** James 1. 11. *καύσων* (p. 35).
- ἰε** Is. 42. 6. *γένος* (p. 57). **ῶα** Is. 8. 21. *πάτριος* (p. 26).
- ἰε** **ῶα** pl. Col. 2. 13. *παράπτωμα* (p. 13).
- ῶα** pl. Eph. 2. 1 (p. 8). **ῶα** pl. 2 Cor. 5. 19 (p. 6). **ῶα** pl. (p. 79, l. 7).
- ῶα** Gen. 19. 8. *δοκός* (p. 101).
- ῶα** pl. Ps. 21. 1. *παράπτωμα* (p. 114).
- ἰε** Is. 42. 5. *στερεόω* (p. 57). **ῶα** Gen. 1. 6, 7, 8. *στερέωμα* (p. 80); Gen. 1. 14, 15, 17 (p. 81); 1 Tim. 3. 15. *ἐδραίωμα* (p. 20); (p. 137, l. 3). **ῶα** Eph. 3. 16. *κραταιόω* (p. 10). **ῶα** Deut. 11. 2. *κραταιός* (p. 52). **ῶα** Prov. 9. 1. *ὑπερείδω* (p. 96). **ῶα** Is. 8. 11. *ἰσχυρός* (p. 25).

- ኢ** Eph. 2. 14. λύω (p. 9). **ኢ** Is. 40. 2 (p. 37). **ኢ**, **ኢ** Rom. 14. 20. καταλύω (p. 41). **ኢ** Gen. 19. 2 (p. 100). **ኢ** Heb. 10. 35. ἀποβάλλω (p. 19). **ኢ** Joel 2. 11. παρεμβολή (p. 44). **ኢ** pl. Is. 35. 7. ἔπαυλις καλάμου (p. 37).
- ኢ** Is. 53. 2. ῥίζα (p. 116). **ኢ** Is. 11. 1 (p. 31); 11. 10 (p. 32). **ኢ** Eph. 3. 17. ῥιζόω (p. 10).
- ኢ** 1 Cor. 11. 27. πίνω (p. 109). **ኢ**, **ኢ** 1 Cor. 10. 4 (p. 40). **ኢ** Jonah 3. 7 (p. 129). **ኢ** Deut. 11. 11 (p. 53). **ኢ** Prov. 9. 5 (p. 96). **ኢ** Rom. 14. 17. πόσις (p. 41). **ኢ** 1 Cor. 10. 4. πόμα (p. 40).
- ኢ** Gen. 7. 11. ἔξ (p. 91).

ከ

- ከ** rubric. θεοφάνεια (p. 126, l. 16). **ከ** rubric (p. 23, l. 9).
- ከ** Gen. 3. 7. συκῇ (p. 85). **ከ** Joel 2. 22 (p. 49).
- ከ** Prov. 1. 2, 3, 6. νοέω (pp. 24, 87). **ከ** Is. 10. 7. λογίζομαι (p. 29). **ከ** Eph. 3. 20 (p. 10). **ከ** Phil. 4. 7. νοῦς (p. 11); Prov. 1. 4. ἔννοια (pp. 24, 87); 9. 10. διάνοια (p. 96). **ከ** Prov. 1. 5. νοήμων (pp. 24, 87).
- ከ** Is. 9. 4. διασκεδάζω (p. 27).
- ከ** Joel 2. 14. μετανοέω (p. 45); Jonah 3. 9 (p. 130).
- ከ** = **ከ** Gen. 1. 2 (p. 80).
- ከ** Is. 42. 22. ταμείον (p. 47).

- ἄνθρωπος** Is. 35. 10. ἀποστρέφω (p. 37). **ἄνθρωπος** Gen. 3. 19 (p. 86). **ἄνθρωπος** Is. 12. 1 (p. 39). **ἄνθρωπος** Gen. 3. 16. ἀποστροφή (p. 86). **ἄνθρωπος** Micah 5. 3. ἐπιστρέφω (p. 24).
ἄνθρωπος Heb. 9. 13. ταῦρος (p. 15). **ἄνθρωπος** Is. 11. 6 (p. 32). **ἄνθρωπος** Is. 11. 7. βούς (p. 32).
ἄνθρωπος Is. 9. 7. ὄριον (p. 27). **ἄνθρωπος** pl. Is. 10. 13 (p. 30).
ἄνθρωπος Heb. 9. 12. τράγος (pp. 15, 120). **ἄνθρωπος** Heb. 9. 13 (pp. 15, 120).
ἄνθρωπος Gen. 18. 2. ἀναβλέπω (p. 98). **ἄνθρωπος** Is. 60. 4. αἶρω (p. 124). **ἄνθρωπος** Gen. 7. 17. ἐπαίρω (p. 92).
ἄνθρωπος, **ἄνθρωπος** Is. 40. 9. ὑψώω (p. 97). **ἄνθρωπος** Is. 10. 15 (p. 30); Is. 52. 13 (p. 116).
ἄνθρωπος Is. 9. 18. βουνός (p. 28); Is. 10. 18 (p. 30).
ἄνθρωπος Heb. 9. 15. μεσίτης (pp. 15, 120).
ἄνθρωπος Deut. 10. 17. θαυμάζω (p. 52). **ἄνθρωπος** Is. 9. 6. θαυμαστός (p. 27). **ἄνθρωπος** Is. 42. 8. ἀρετή (p. 58); Is. 8. 18. τέρας (p. 26).
ἄνθρωπος **ἄνθρωπος** Jer. 11. 19. ἄκακος (p. 121). **ἄνθρωπος** Prov. 1. 4 (pp. 24, 87).
ἄνθρωπος **ἄνθρωπος** Gen. 22. 15. δεύτερον (p. 106); Jonah 3. 1. ἐκ δευτέρου (p. 129). **ἄνθρωπος** Is. 61. 7. ἐκ δευτέρας (p. 108).
ἄνθρωπος Gen. 1. 8. δευτέρα (p. 80).
ἄνθρωπος **ἄνθρωπος** Is. 43. 21. διηγέομαι (p. 36). **ἄνθρωπος** Heb. 11. 32 (p. 19); Heb. 2. 12. ἀπαγγέλλω (p. 14).
ἄνθρωπος **ἄνθρωπος** Heb. 2. 16. ἐπιλαμβάνομαι (p. 14). **ἄνθρωπος** **ἄνθρωπος** (p. 118).
ἄνθρωπος **ἄνθρωπος** Zech. 11. 12. ἵστημι (p. 104). **ἄνθρωπος** Is. 40. 12. σταθμός (p. 97); Rom. 14. 21. προσκόπτω (p. 41).

- αἰσθη** Rom. 9 32 (p. 51). **αἰσθη** Rom. 14 20.
αἰσθη 12 41; Rom. 9 32 (p. 51).
αἰσθη 2 Cor. 5 19. **αἰσθη** (p. 51); Heb. 1 2 (p. 22).
αἰσθη Is. 42 25 (p. 43). **αἰσθη** Rom. 9 33 (p. 51);
αἰσθη Rom. 12 3. **αἰσθη** αἰς τὸ σφαιραῖον (p. 46).
αἰσθη Eph. 1 11. **αἰσθη** (p. 79); Prov. 1 8.
αἰσθη 12p. 25. 88. **αἰσθη** Gal. 6 16. **αἰσθη**
(p. 111); Col. 2 14. **αἰσθη** (p. 131). **αἰσθη** pl. Eph.
2 15 (p. 91). **αἰσθη** Gen. 8 21. **αἰσθη** (p. 94);
Is. 61 10. **αἰσθη** (p. 108). **αἰσθη** Gen. 2 1 (p. 83).
αἰσθη Eph. 2 2. **αἰσθη** (p. 8). **αἰσθη** Rom. 13
1. **αἰσθη** (p. 58). **αἰσθη** Job 16 3. **αἰσθη** (p. 55);
Ex. 9 5. **αἰσθη** (p. 60).
αἰσθη Ex. 10 19. **αἰσθη** (p. 67). **αἰσθη**
Job 21 23. **αἰσθη** (p. 75).
αἰσθη 2 Tim. 2 2. **αἰσθη** (p. 21). **αἰσθη** Rom. 3
20 (p. 17). **αἰσθη** Rom. 5 1 (p. 2). **αἰσθη**
2 Cor. 5 20. **αἰσθη** (p. 7).
αἰσθη Acts 2 27. **αἰσθη** (p. 133). **αἰσθη**
Jonah 2 7. **αἰσθη** (p. 128).
αἰσθη 1 Cor. 1 25. **αἰσθη** (p. 116); Joel 3 10.
αἰσθη (p. 64). **αἰσθη** Rom. 15 1 (p. 41).
αἰσθη Rom. 8 3 (p. 4).

MARGARET D. GIBSON.

INDEX TO THE BIBLICAL TEXTS IN THE LECTIONARY.

Continuous texts are enclosed with a bracket. Those which are twice repeated
are indicated by *a b*

	Text	Lesson	Page		Text	Lesson	Page
Gen.	i. 1-31	60	{80, 81, 82, 83	Job	xvii. 1-16	46	56, 57
	ii. 1-25	60	83, 84, 85		xxi. 1-34	54	74, 75
	iii. 1-24	60	85, 86, 87	Ps.	viii. 1, 2 ^a		78
	vi. 9-22	63	89, 90		xxi. 1, 18		114
	vii. 1-24	63	90, 91, 92		xxii. 1, 5 ^a		110
	viii. 1-22	63	92, 93, 94		xxiv. 1, 2		97
	ix. 1-19	63	94, 95		xxix. 1, 3 ^b		77
	xviii. 1-5 ^a	66	98		xxx. 1 ^a , 5 ^a		116
	xviii. 18-33	66	98, 99, 100		xxxiv. 1, 11		110
	xix. 1-30	66	{100, 101, 102, 103		xxxvii. 1, 17		111
	xxii. 1-19	69	{105, 106, 107		xl. 1, 6 ^b		113
					xl. 1 ^a , 4		104, 105
Ex.	viii. 22 ^b -32	49	59, 60		liv. 1, 21 ^b		108
	ix. 1-35	49	{60, 61, 62, 63		lxiv. 1, 5 ^b		89
	x. 1-29	51	{65, 66, 67, 68		lxviii. 1, 2 ^a , 21		119
	xi. 1-10	51	68, 69		lxxvi. 1, 20		51
	x. 12-22	45	51, 52		lxxxv. 1, 7		65
Deut.	xi. 1-28	45	{52, 53, 54, 55		lxxxvi. 1, 15 ^b , 16 ^a		70
	xii. 28-32	53	70, 71		lxxxvii. 1, 4 ^b		121
	xiii. 1-18	53	71, 72, 73		lxxxvii. 6, 17		122
	xiv. 1-3	53	73		xcvii. 1 ^a , 8 ^b		78
Job	xvi. 1-10 ^a	46	55, 56		ci. 1, 2		122
	xvi. 21-23	46	56	Prov.	{ ^a i. 1-9	26	24, 25
					{ ^b i. 1-9	61	87, 88
					{i. 10-19	67	103, 104
					ix. 1-11	64	96

cxv INDEX TO THE BIBLICAL TEXTS IN THE LECTIONARY.

Text	Lesson	Page	Text	Lesson	Page
Isaiah iii. 9 ^b -15 ...	74 ...	111, 112	Zech. ix. 9-15 ^a ...	52 ...	69, 70
vii. 10-16 ^a ...	24 ...	23	^a xi. 11 ^b -14 ...	68 ...	104, 105
viii. 8 ^b -22 ...	27 ...	25, 26	^b xi. 11 ^b -14 ...	72 ...	110, 111
ix. 1-21 ...	27 ...	26, 27, 28	Acts { i. 1-8 ...	89 ...	131, 132
x. 1-34 ...	27 ...	28, 29, 30, 31	{ i. 9-14 ...	92 ...	134, 135
xi. 1-16 ...	27 ...	31, 32, 33	{ ii. 22-28 ...	90 ...	132, 133
xii. 1-6 ...	35 ...	39, 40	{ ii. 29-36 ...	91 ...	133, 134
xxv. 1-3 ^a ...	93 ...	135	Rom. i. 1-7 ...	17 ...	16
xxxv. 1-10 ...	31 ...	36, 37	{ iii. 19-31 ...	18 ...	16, 17, 18
^a xl. 1-8 ...	32 ...	37, 38	{ iv. 1-12 ...	18 ...	18
^b xl. 1-8 ...	62 ...	88	{ v. 1-5 ...	1 ...	2
xl. 9-17 ...	65 ...	97	{ v. 6-11 ...	77 ...	114
xl. 5-10 ...	47 ...	57, 58	{ vi. 3-11 ...	2 ...	3
xl. 17-25 ...	42 ...	47, 48	{ viii. 2-11 ...	3 ...	4
xl. 1-14 ...	42 ...	48, 49	{ ix. 30-33 ...	4 ...	5
xl. 10-21 ...	55 ...	76, 77	{ x. 1-10 ...	4 ...	5, 6
xl. 15-21 ...	30 ...	35, 36	{ xii. 1-5 ...	41 ...	46, 47
xl. 2 ^b -7 ...	33 ...	38	{ xii. 6-16 ^a ...	44 ...	50, 51
l. 4-9 ^a ...	76 ...	113	{ xii. 16 ^b -21 ...	48 ...	58
{ lii. 13-15 ...	80 ...	116	{ xiii. 1-5 ^a ...	48 ...	58, 59
{ liii. 1-12 ...	80 ...	116, 117, 118	{ xiv. 14-23 ...	37 ...	40, 41
{ lx. 1-22 ...	87 ...	124-126	{ xv. 1-6 ...	37 ...	41, 42
{ lxi. 1-11 ...	70 ...	107, 108	I Cor. i. 18-25 ...	79 ...	115, 116
{ lxiii. 1-7 ^a ...	82 ...	119, 120	x. 1-4 ...	36 ...	40
Jer. xi. 18-20 ...	84 ...	121	xi. 23-32 ...	71 ...	109, 110
Joel { i. 14-20 ...	38 ...	42, 43	xv. 1-11 ...	86 ...	123
{ ii. 1-11 ...	38 ...	43, 44	II Cor. { v. 14-21 ...	5 ...	6, 7
{ ii. 12-20 ...	40 ...	45, 46	{ vi. 1, 2 ^a ...	5 ...	7
{ ii. 21-27 ...	43 ...	49, 50	{ vi. 2 ^b -10 ...	39 ...	44, 45
iii. 9-21 ...	50 ...	64, 65	Gal. { iii. 24-29 ...	28 ...	33, 34
Amos viii. 9-12 ...	78 ...	114, 115	{ iv. 1-7 ...	28 ...	34
Jonah { i. 1-16 ...	88 ...	126, 127, 128	{ vi. 14-18 ...	73 ...	111
{ ii. 1-11 ...	88 ...	128, 129	Eph. i. 3-14 ...	59 ...	78, 79
{ iii. 1-10 ...	88 ...	129, 130	{ i. 17-23 ...	6 ...	7
{ iv. 1-11 ...	88 ...	130, 131	{ ii. 1-3 ...	6 ...	8
Micah v. 2-5 ^a ...	25 ...	24	{ ii. 4-10 ...	7 ...	8
			{ ii. 13-22 ...	8 ...	9
			{ iii. 14-21 ...	9 ...	10

INDEX TO THE BIBLICAL TEXTS IN THE LECTONARY. cxxxix

Text	Lesson	Page	Text	Lesson	Page
Phil. ^a ii. 5-11	... 10	... 10, 11	Heb. i. 1-12	... 23	... 22, 23
^b ii. 5-11	... 75	... 112, 113	^a ii. 11-18	... 14	... 14
iv. 4-9	... 11	... 11, 12	^b ii. 11-18	... 81	... 118, 119
Col. i. 12-20	... 12	... 12	^a ix. 11-15	... 15	... 14, 15
ii. 8-15	... 13	... 13	^b ix. 11-15	... 83	... 120, 121
I Thess. iv. 13-18	... 57	... 77, 78	^a x. 19-25	... 16	... 15, 16
I Tim. iii. 14-16	... 21	... 20, 21	^b x. 19-25	... 85	... 121, 122
II Tim. { i. 16-18 ...	22	... 21	x. 32-38 ^a	... 19	... 19
ii. 1-10 ...	22	... 21, 22	xi. 32-40	... 20	... 19, 20
Titus ii. 11-15	... 34	... 39	James i. 1-12	... 29	... 34, 35

LIST OF BOOKS.

Genesis	{	ബി. നീക്ക	Acts	അപ്പൊസ്തോ
		അബ്രാ		
Exodus		നീക്ക	Romans	{
				പത്രോസ് ദി
Deuteronomy		നോക്കുവാ അർ		പത്രോസ് തെർ
Job		പാ		പത്രോസ് ദി
Proverbs	{	പ്രൊവേർബ്, അർ	Corinthians	{
		നീക്ക		പത്രോസ് ദി
				പത്രോസ് ദി
Isaiah	{	[പത്രോ] നീക്ക	Galatians	{
		പത്രോ നീക്ക		പത്രോസ് ദി
		പത്രോ നീക്ക		പത്രോസ് ദി
Jeremiah		നീക്ക	Ephesians	{
				പത്രോസ് നീക്ക
Joel	{	പത്രോ		പത്രോസ് ദി
		പത്രോ		പത്രോസ് ദി
Amos		പത്രോ	Philippians	പത്രോസ് തെർ
Jonah		പത്രോ	Colossians	{
				പത്രോസ് ദി
Micah		പത്രോ		പത്രോസ് ദി
Zechariah	{	പത്രോ	Thessalonians	പത്രോസ് തെർ
		പത്രോ		
			Timothy	{
				പത്രോസ് ദി
				പത്രോസ് ദി
			Hebrews	{
				പത്രോസ് ദി
				പത്രോസ് ദി
			James	പത്രോസ് ദി

INDEX TO LESSONS.

						PAGE
I.	1st Sunday	...	...	...	Rom. v. 1—5 ...	2
II.	2nd „	...	...	...	Rom. vi. 3—11 ...	3
III.	3rd „	...	...	...	Rom. viii. 2—11 ...	4
IV.	4th „	...	...	...	Rom. ix. 30—x. 10 ...	5, 6
V.	5th „	...	...	...	II Cor. v. 14—vi. 2 ...	6, 7
VI.	6th „	...	...	...	Eph. i. 17—ii. 3 ...	7, 8
VII.	7th „	...	...	...	Eph. ii. 4—10 ...	8
VIII.	8th „	...	...	...	Eph. ii. 13—22 ...	9
IX.	9th „	...	...	...	Eph. iii. 14—21 ...	10
X.	10th „	...	...	...	Phil. ii. 5—11 ...	10, 11
XI.	11th „	...	...	...	Phil. iv. 4—9 ...	11, 12
XII.	12th „	...	...	...	Col. i. 12—20 ...	12
XIII.	13th „	...	...	...	Col. ii. 8—15 ...	13
XIV.	14th „	...	...	...	Heb. ii. 11—18 ...	14
XV.	15th „	...	...	...	Heb. ix. 11—15 ...	14, 15
XVI.	16th „	...	...	...	Heb. x. 19—25 ...	15, 16
XVII.	Sunday before the Nativity	...	...	...	Rom. i. 1—7 ...	16
XVIII.	Mar Basilius	...	...	...	Rom. iii. 19—iv. 12 ...	16—18
XIX.	All Saints	...	...	...	Heb. x. 32—38 ...	19
XX.	Prophets and Patriarchs	...	...	...	Heb. xi. 32—40 ...	19, 20
XXI.	Consecration (Encænïa) of Churches	...	...	...	I Tim. iii. 14—16 ...	20, 21
XXII.	Holy Women	...	...	...	II Tim. i. 16—ii. 10 ...	21, 22
XXIII.	Eve of the Nativity	...	...	...	Heb. i. 1—12 ...	22, 23
XXIV.	First Lesson for the Vigil of the Theophany	...	...	...	Is. vii. 10—16 ...	23
XXV.	Second Lesson	...	...	...	Micah v. 2—5 ...	24
XXVI.	Third Lesson	...	...	...	Prov. i. 1—9 ...	24, 25
XXVII.	Fourth Lesson	...	...	...	Is. viii. 8—xi. 16... ..	25—33

				PAGE
XXVIII.	Day of the Nativity	Gal. iii. 24—iv. 7 ...		33, 34
XXIX.	Second [Lesson?] for the Nativity	James i. 1—12		34, 35
XXX.	First Lesson for the Kalends ...	Is. xliii. 15—21		35, 36
XXXI.	Second Lesson	Is. xxxv. 1—10		36, 37
XXXII.	Third Lesson	Is. xl. 1—8		37, 38
XXXIII.	Fourth Lesson	Is. xlv. 2—7		38
XXXIV.	Eve of the Kalends, and for } mid-day in the Mass* }	Tit. ii. 11—15		39
XXXV.	Consecration of water	Is. xii. 1—6		39, 40
XXXVI.	Second Lesson	I Cor. x. 1—4		40
XXXVII.	First Sunday in Lent	Rom. xiv. 14—xv. 6 ...		40—42
XXXVIII.	First Wednesday in Lent	Joel i. 14—ii. 11		42—44
XXXIX.	Second Sunday in Lent	II Cor. vi. 2 ^b —10		44, 45
XL.	Second Friday in Lent	Joel ii. 12—20		45, 46
XLI.	Third Sunday in Lent	Rom. xii. 1—5		46, 47
XLII.	First Lesson for Friday of the } Third Week in Lent }	Is. xlii. 17—xliii. 14 ...		47—49
XLIII.	Second Lesson	Joel ii. 21—27		49, 50
XLIV.	Fourth Sunday in Lent	Rom. xii. 6—16 ^a		50, 51
XLV.	Friday of the Fourth Week, } Versicles }	Ps. lxxvi. 1—20		51
	First Lesson	Deut. x. 12—xi. 28		51—55
XLVI.	Second Lesson	Job xvi. 1—xvii. 16 ...		55—57
XLVII.	Third Lesson	Is. xlii. 5—10		57, 58
XLVIII.	Fifth Sunday in Lent	Rom. xii. 16 ^b —xiii. 5 ...		58, 59
XLIX.	Rubric missing	Ex. viii. 22 ^b —ix. 35 ...		59—63
L.	Second Lesson	Joel iii. 9—21		64, 65
LI.	Wednesday of the Sixth Week } of the Quadragesima in } Zion, Hosanna, Versicles }	Ps. lxxxv. 1, 7		65
	First Lesson ἀκολουθία	Ex. x. 1—xi. 10		65—69
LII.	Second Lesson	Zech. ix. 9—15		69, 70
LIII.	Friday of the Sixth Week of } the Quadragesima in Zion }			
	Versicles	Ps. lxxxvi. 1, 15, 16 ^a ...		70
	First Lesson	Deut. xii. 28—xiv. 3 ...		70—73

* Literally "Hallowing."

INDEX TO LESSONS.


CXXXV

						PAGE
LIV.	Second Lesson	...	...	...	Job xxi. 1—34	74, 75
LV.	Third Lesson	...	...	...	Is. xliii. 10—21	76, 77
LVI.	Saturday before the <i>Εὐλογημένος</i>					
	[= Palm Sunday]					
	Versicles	...	...	...	Ps. xxix. 3, 1	77
LVII.	Epistle	...	...	...	I Thess. iv. 13—18	77, 78
LVIII.	Sunday of the <i>Εὐλογημένος</i>					
	Versicles	...	...	...	Ps. xcvi. 8, 1, viii. 1, 2	78
LIX.	Lesson	...	...	...	Eph. i. 3—14	78, 79
LX.	Lessons for the Holy Satur- day of Easter, Great Mon- day, First Lesson			...	Gen. i. 1—iii. 24...	80—87
	It is to be read again at the Nativity of the Christ, and again at the Consecration of the waters of the [Inundation? or Baptism?]					
LXI.	Second Lesson	...	...	...	Prov. i. 1—9	87, 88
LXII.	Third Lesson	...	...	...	Is. xl. 1—8	88
	Versicles	...	...	...	Ps. lxiv. 1, 5	89
LXIII.	Great Tuesday, First Lesson	...	...	...	Gen. vi. 9—ix. 19	89—95
LXIV.	Second Lesson	...	...	...	Prov. ix. 1—11	96
LXV.	Third Lesson	...	...	...	Is. xl. 9—17	97
	Versicles	...	...	...	Ps. xxiv. 1, 2	97
LXVI.	Wednesday of Holy Week, First Lesson			...	Gen. xviii. 1—xix. 30	98—103
LXVII.	Second Lesson	...	...	...	Prov. i. 10—19	103, 104
LXVIII.	Third Lesson	...	...	...	Zech. xi. 11 ^b —14	104, 105
	Versicles	...	...	...	Ps. xl. 1, 4	104, 105
	Lessons for Thursday of the Holy Week of Easter from seven o'clock, the congregation having been dismissed.					
LXIX.	First Lesson	...	...	...	Gen. xxii. 1—19	105—107
LXX.	Second Lesson	...	...	...	Is. lxi. 1—11	107, 108
	Versicles	...	...	...	Ps. liv. 21, 1	108
LXXI.	Epistle	...	...	...	I Cor. xi. 23—32...	109, 110
	Versicles	...	...	...	Ps. xxii. 5, 1	110
LXXII.	Friday					
	Versicles	...	...	...	Ps. xxxiv. 11, 1	110
	First Lesson	...	...	...	Zech. xi. 11 ^b —14...	110, 111

							PAGE
LXXIII.	Epistle	...	...	...	Gal. vi. 14—18	...	111
LXXIV.	Versicles	...	...	...	Ps. xxxvii. 17, 1	...	111
	Third Lesson	...	...	...	Is. iii. 9 ^b —15	...	111, 112
LXXV.	Fourth Lesson	...	...	...	Phil. ii. 5—11	...	112, 113
	Versicles	...	...	...	Ps. xl. 6, 1	...	113
LXXVI.	Fifth Lesson	...	...	...	Is. l. 4—9 ^a	...	113
LXXVII.	Sixth Lesson	...	...	...	Rom. v. 6—11	...	114
	Versicles	...	...	...	Ps. xxi. 18, 1	...	114
LXXVIII.	Seventh Lesson	...	...	...	Amos viii. 9—12	...	114, 115
LXXIX.	Eighth Lesson	...	...	...	I Cor. i. 18—25	...	115, 116
	Versicles	...	...	...	Ps. xxx. 5, 1	...	116
LXXX.	Ninth Lesson	...	...	...	Is. lii. 13—liii. 12	...	116—118
LXXXI.	Tenth Lesson	...	...	...	Heb. ii. 11—18	...	118, 119
	Versicles	...	...	...	Ps. lxviii. 21, 1, 2	...	119
LXXXII.	Eleventh Lesson	...	...	...	Is. lxiii. 1—7 ^a	...	119, 120
LXXXIII.	Twelfth Lesson	...	...	...	Heb. ix. 11—15	...	120, 121
	Versicles	...	...	...	Ps. lxxxvii. 4, 1	...	121
LXXXIV.	Thirteenth Lesson...	...	...	...	Jer. xi. 18—20	...	121
LXXXV.	Fourteenth Lesson	...	...	...	Heb. x. 19—25	...	121, 122
	Versicles	...	...	...	Ps. ci. 2, 1; Heb. x. 19;		
					Ps. lxxxvii. 6, 17	...	122
					The Gospel of Joseph is read		
LXXXVI.	The Great Saturday	...	...	...	I Cor. xv. 1—11	...	123
LXXXVII.	Vigil of Holy Easter	...	...	...	Is. lx. 1—22	...	124—126
LXXXVIII.	Vigil of the Theophany and of Easter	...	...	...	Jonah i. 1—iv. 11	...	126—131
LXXXIX.	Holy Easter Sunday	...	...	...	Acts i. 1—8	...	131, 132
XC.	Easter Monday	...	...	...	Acts ii. 22—28	...	132, 133
XCI.	Easter Tuesday	...	...	...	Acts ii. 29—36	...	133, 134
XCII.	Ascension Day	...	...	...	Acts i. 9—14	...	134, 135
XCIII.	Pentecost	...	...	...	Is. xxv. 1 . . . . .	...	135

ERRATA.

Page	6	line	19	for	അമാന്ത	read	അമാന്ത
"	8	"	2	for	അമാന്ത	read	അമാന്ത
"	32	lines	11, 12	for	പ്രമാണ	read	പ്രമാണ
"	47	"	6, 8	for	16 ^b	read	17
"	51	"	9, 10	for	Ps. 77	read	Ps. 76
"	73	line	13	for	പ്രമാ	read	പ്രമാ
"	89	"	1	for	പ്രമാ	read	പ്രമാ
"	97	"	12	for	പ്രമാ	read	പ്രമാ ¹
"	104	"	11	for	പ്രമാ	read	പ്രമാ
"	105	"	15	for	പ്രമാ	read	പ്രമാ
"	129	"	23	for	പ്രമാ	read	പ്രമാ

¹ The short limbs of the  are rubbed away in the MS.

STUDIA SINAITICA No. V.

Mrs Gibson desires to express her regret that she made a mistake with regard to the Arabic MS. No. 445. Owing to pressure of work during the last two days of her stay at the Convent in 1895 she photographed the wrong page of this MS. for the date. The real date is on another page in the centre of the book, and is A.D. 1155.

A PALIMPSEST LEAF OF PALESTINIAN SYRIAC.

A palimpsest leaf of Palestinian Syriac was acquired by Mrs Gibson and myself during our visit to Cairo in the year 1895. It measures 23 centimetres by 18½. The vellum is remarkably fine and white, but there is a rent at the top, and it is much frayed at the edges. The upper writing is Jacobite Syriac of the 9th century. It is in one column of 19 lines, and is evidently part of some monkish tale.

The under writing is in two columns, written on lines which have been ruled for it. There are 21 lines in each column, but there may have been more, as the leaf has evidently been clipped at the top and at one side to suit the later scribe. The writing is bold and upright.

On the recto the first four lines of col. *a* were on the part which has been torn away. Column *a* begins

ಕೂಂ Job 7. 21°
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 ,ಕೂ
 ,ಹು
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 ಕು ಕು ಕು ,
 : ಕು ಕು
 ಕು ಹು
 : ಕು ಕು
 : :

Then follows the rubric to a lesson from Isaiah xl. 1—8. It is the same as that on page 88 of this book (Lesson LXII.) and the rubric is the same, except that the word **ܐܬܝܬܝܢ** is omitted. The word **ܕܝܬܝܗ** in *v.* 2 has disappeared from the top line of col. *b*, it was doubtless in the part that has been cut away. Column *b* ends with the words **ܐܝܬܝܢ ܕܝܬܝܗ** in *v.* 5.

* I am obliged to Dr Nestle for identifying this passage. **ᲛᲚᲗ** is evidently a contraction of **ᲛᲗ ᲛᲚᲗ**.

The remainder of col. *b* reads thus

7.

കുറുപ്പുകൾ : ൧൦

உகுகி: மி:

TRANSLATION OF HYMN.

I.

.....¹They searched to an unfathomable depth; and with perseverance they attained to Thy bosom; and they preached to the world Thy blessed and honoured One. By their intercessions, and those of all the saints, O Lord! have mercy upon us. Thine [own] Apostles, O Saviour! enlightened the whole habitable globe; and called the world from error.

Almighty Lord! glory be to Thee.

Rubric Rule about "We will sing with four (strings?) to Peter and Paul."

We will sing to Thee with songs, O Lord [our] God!

We will sing to Thee with songs, O Lord [our] God!

Therefore also to Thine Apostles. Thou didst send them, Lord, to the nations, that they might preach Thy kingdom,.....to which there is no beginning, and which is ineffable. We are all unitedly keeping a festival in God [to] Peter and Paul the wise men, preachers of grace, for a holy memorial. He who sanctifies everything. Peter the confirmation of the Church, and Paul the unshaken foundation.

¹ Dr Nestle suggests that the word which I have copied **ꠠꠦ꠵ꠤ꠵ꠤ꠵ꠤ** may be **ꠠꠦ꠵ꠤ꠵ꠤ꠵ꠤ**. It is quite probable, but as the line does not come into my photograph, I cannot verify it, nor do I understand how I could mistake the convex curve in the second limb of a **꠵** for a **ꠤ**.

II.

Equal faith, wisdom, [being] like waves which conquer in the fire. In them was the spirit of truth. Peter and Paul the wise were preachers of grace, and great marvels they fulfilled in the world [against sin¹]. The bow of the mighty ones became weak.

The splendour of the Spirit [changed?] Peter, and afterwards the Christ through the brightness of the revelation changed Paul to a sea of good, that they in fear amongst¹.....related it.

Peter was enlightened in Zion by the coming and the grace of the Comforter, and told of Christ the Lord, as crucified, to the crucifiers.

Damascus received Paul without light, and in a shining way it had mercy on him.

He founded the faith¹.....

¹ I can only form a dim conjecture as to the meaning of ~~ⲁⲓⲓⲃⲉⲛ~~ ~~ⲗ~~ and none at all as to that of ~~ⲕⲁⲁⲁⲁ~~ and ~~ⲃⲓⲁⲙ ⲙⲁⲛⲁⲛⲁ~~.

ملء

HYMN TO SS. PETER AND PAUL.

On the following page

.....
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..... مہ مہ مہ مہ
..... قہلہم : مہ مہ
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مل

HYMN TO SS. PETER AND PAUL.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

On the page preceding

5
 10
 15

HYMN TO SS. PETER AND PAUL.

Two leaves in Palestinian Syriac found by Dr Rendel Harris in the cover of the Syriac MS. No. 8. They were published by me in No. I. of *Studia Sinaitica* from a photograph taken in 1893, and were re-copied more fully from the MS. on Mount Sinai in Feb. 1895. They appear to be fragments of a hymn in honour of the Apostles Peter and Paul.

I.

ܡܠܟܐ ܕܠܐ ܕܡܠܟܐ ܕܠܐ ܕܡܠܟܐ ܕܠܐ ܕܡܠܟܐ
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 ܡܠܟܐ ܕܠܐ ܕܡܠܟܐ ܕܠܐ ܕܡܠܟܐ ܕܠܐ ܕܡܠܟܐ

הַחַיִּים כִּי יִשְׁלַח הַמֶּלֶךְ מִלְּפָנָיו
 14 כִּי יִשְׁלַח הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו
 מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו
 ,אֵל

93

ISAIAH 25. 1—3a.

לְקַבֵּל מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו 5
 1 כִּי יִשְׁלַח הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו f. 228b
 הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו
 2 הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו
 הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו
 10 הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו
 3 הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו הַמֶּלֶךְ מִלְּפָנָיו

ff. 229 to 237 are wanting.

34 ܡܡܝܢ ܕܠܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 226 b 35 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 36 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 5 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ

ܡܠܟܐ ܕܥܝܢܐ

9 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 227 a ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 10 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 11 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
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 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 227 b ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 12 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
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 228 a ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 13 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ
 14 ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ ܕܡܠܟܐ ܕܥܝܢܐ

26 וְהָיָה לְכָל הָעָם לְחֵן וְלִנְחָמָה לְכָל הַיּוֹם וְלַלַּיְלָה
 27 לְעוֹלָם וָעוֹלָם אָמֵן וְהָיָה כֵּן וְכֵן וְכֵן
 28 וְהָיָה כֵּן וְכֵן וְכֵן וְכֵן וְכֵן וְכֵן
 וְכֵן וְכֵן וְכֵן וְכֵן וְכֵן וְכֵן

91

ACTS 2. 29—36.

29 וְהָיָה לְכָל הָעָם לְחֵן וְלִנְחָמָה לְכָל הַיּוֹם וְלַלַּיְלָה
 30 לְעוֹלָם וָעוֹלָם אָמֵן וְהָיָה כֵּן וְכֵן וְכֵן
 31 וְהָיָה כֵּן וְכֵן וְכֵן וְכֵן וְכֵן וְכֵן
 32 וְהָיָה כֵּן וְכֵן וְכֵן וְכֵן וְכֵן וְכֵן
 33 וְהָיָה כֵּן וְכֵן וְכֵן וְכֵן וְכֵן וְכֵן

¹ Cod. אבא

² Cod. ,אבא

- 9 וְהָיוּ לִי שֹׁמְרֵי הַמִּצְוָה הַזֹּאת
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה 5 f. 221 b
- 10 וְהָיוּ לִי שֹׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה 5
- 11 וְהָיוּ לִי שֹׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה f. 222 a
- * כְּהֵנָּה חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת

- 10 לִי שֹׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
- 1 * כְּהֵנָּה חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
- 2 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה f. 222 1
- 3 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה 15
- 4 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
- 5 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה
 חַיִּים וְשָׁמְרֵי הַמִּצְוָה הַזֹּאת * כְּהֵנָּה 20 f. 22 3

- כְּסוּיִם חֵן חַיִּים אֶתְּכֶם * וְכִסְּוֹתֵיכֶם
 כִּי־נָה מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 לִכְסוּתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ f. 207 b
- 10 וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 לִכְסוּתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ 5
 חֵן חַיִּים אֶתְּכֶם * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
- 11 וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 לִכְסוּתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ f. 208 a
- 12 וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 לִכְסוּתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ 10
- 13 וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 לִכְסוּתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 חֵן חַיִּים אֶתְּכֶם * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ f. 208 b
- 14 וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 לִכְסוּתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ 15
 חֵן חַיִּים אֶתְּכֶם * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
- 15 וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 לִכְסוּתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 חֵן חַיִּים אֶתְּכֶם * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ f. 209
- 16 וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 לִכְסוּתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ 20
 חֵן חַיִּים אֶתְּכֶם * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
- 17 וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ
 לִכְסוּתֵיכֶם מִלְּפָנֶיךָ * וְכִסְּוֹתֵיכֶם מִלְּפָנֶיךָ f. 210

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III

¹ Cod. ~~amara~~

כאן תבנה¹ ≡ כחיתך כחיתך כחיתך Ps. 40. 4
 חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך
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חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך f. 176a
 חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך 5

69

GENESIS 22. 1—19.

חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך

- 1 חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך
- 2 חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך f. 176b
- 3 חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך
- 4 חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך 15 f. 177^a
- 5 חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך
- 6 חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך חיתך

¹ Cod. חיתך

- ✠ ܠܗܘܢ ܠܡܥܠܝܢܢ ܕܥܡܪܬ ܕܢ ܕܢ ܕܢ ܕܢ
 ܡܕܕܢܢ ܡܡܢܢ ܡܡܢ ܡܡܢ ܡܡܢ ܡܡܢ ܡܡܢ 16
 ✠ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ✠ ܡܡܢ ܡܡܢ ܡܡܢ ܡܡܢ
 171a ✠ ܡܡܢ ܡܡܢ ܡܡܢ ܡܡܢ ܡܡܢ ܡܡܢ ܡܡܢ 17
 5 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ
 ܡܡܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ
 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ 18, 19
 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ
 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ
 171b 10 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ
 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ 20
 ✠ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ✠ ܢܢܢ ܢܢܢ ܢܢܢ
 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ 21
 ✠ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ
 15 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ 22
 172a ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ✠ ܢܢܢ ܢܢܢ ܢܢܢ
 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ✠ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ 23
 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ 24
 ✠ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ
 20 ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ 25
 ✠ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ✠ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ
 172b ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ ܢܢܢ 26

101

18. 1 sic f. 165 b
 20 5
 21 10 f. 166 a
 22 15
 23 f. 166 b
 24 f. 167 a
 25 f. 167 a
 26 f. 167 a
 27 f. 167 a
 28 f. 167 a
 29

GENESIS 18. 1—19. 30.

ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ

ܡܕ ܠܡܝܬܐ

- f. 163 a ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 1
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 2
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 3
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 4
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 5
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 6
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 7
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 8
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 9
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 10
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 11
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 12
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 13
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 14
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 15
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 16
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 17
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 18
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 19
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 20
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 21
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 22
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 23
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 24
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 25
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 26
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 27
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 28
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 29
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 30

Here follows a blank leaf. On the margin of f. 164 b is written

ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ

GENESIS 18. 18—19. 30.

- f. 165 a 15 ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 18
ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ ܡܕ ܠܡܝܬܐ 19

¹ Cod. ܡܕ ܠܡܝܬܐ

65

ISAIAH 40. 9-17.

- 9 מִי־יָדָע כִּי־יִשְׁמַע אֶת־קוֹלִי אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים
 10 אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים
 11 אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים
 12 אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים
 13 אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים
 14 אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים
 15 אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים
 16 אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים
 17 אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים אֲנִי־אֵלִים

95

- 5 לְכָל־בָּשָׂר׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃
6 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃
7 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ f. 152a
8 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃
9 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ f. 152b
10 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃
11 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃
12 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ f. 153a
13 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃
14 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃
15, 16 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ f. 153b
17 כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃ כָּל־חַיָּה וְכָל־רֶמֶס אֲרֶץ׃

- 5 לאו באו חבבא * רחוקא תפארתא דחבבא דא f. 147b
 6 תפארתא דחבבא דא * רחוקא תפארתא דחבבא
 * רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 7 תפארתא דחבבא * רחוקא תפארתא דחבבא
 8 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא 5
 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 9 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא f. 148a
 * רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 10 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 11 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא 10
 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא f. 148b
 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 12 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 13 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 14 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא 15
 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא f. 149a
 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 15 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 16 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא 20
 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא f. 149b
 17 רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא
 * רחוקא תפארתא דחבבא * רחוקא תפארתא דחבבא

...¹ One clause of v. 8 is omitted.

Ps. 64. 1 කෙලෙසුනි නිසි නිසි පු කි කිතිලි කෙලෙසු
 Ps. 64. 5 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 Ps. 144. 2 කෙලෙසුනි

63

GENESIS 6. 9—9. 19.

5 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 9 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 10 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 11 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 12 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 13 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 14 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 15 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 16 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි
 17 කෙලෙසුනි නිසි නිසි Ps. 144. 2 කෙලෙසුනි

¹ Cod. කෙලෙසුනි

- 20 מַעֲלֵי נַפֶּשׁ אֵינָם יִשְׁמְחוּ בְּחַיֵּי קִדְמוֹתָם
 21 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים, וְהַיֵּשׁוּבִים יִשְׁמְחוּ
 בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים
 22 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים
 23 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים
 24 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים 5 f. 140b
 10 f. 141a

61

PROVERBS 1. 1—9.

- וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים
 1 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים
 2 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים
 3 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים 15
 4 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים f. 141 E
 5 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים
 6 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים
 7 וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים וְהַיֵּשׁוּבִים יִשְׁמְחוּ בְּחַיֵּי הַחַיִּים 20
 f. 142 A

- 9 ܝܬܝܢ ܕܢܗܪ ܕܡܝܬܐ ܕܝܝܡܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 10 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 11 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 12 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 13 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 14 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 15 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 16 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 17 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 18 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 19 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 20 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 21 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 22 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 23 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
 24 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

- ᲚᲙᲟᲥᲟ ᲚᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ¹
- 24 ᲚᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ f. 136a
- 25 ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
3. 1 ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ 5
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ f. 136b
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- 2 ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- 3 ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ 10
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ f. 137a
- 4 ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- 5 ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ 15
- 6 ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ f. 137b
- 7 ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ 20
- 8 ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ f. 138a
- ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ ᲙᲙᲟᲥ

¹ Cod. ᲙᲙᲟᲥ



5. THE UNITED STATES OF AMERICA

١٤٣١ ١٤٣٠ ١٤٢٩ ١٤٢٨ ١٤٢٧ ١٤٢٦ ١٤٢٥ ١٤٢٤

2 - "The Great Escape"

~~SECRET~~

SECRET

~~SECRET~~

~~SECRET~~

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

உள்ளே உள்ள இடங்களில்

3. Costs - are not the same for all types of business enterprises

[illegible]

ਸਮੇਂ ਪਿਛੇ ਪੁ ਵੇਲੇ ਦਾ ਦਰਦ

॥ श्रीगणेशाय नमः ॥

॥ अथ श्रीगणेशाय नमः ॥

[illegible]

॥ श्रीगणेशाय नमः ॥

حزبہ لکھنؤ کے دو (۲) بکسوں میں

[illegible]

የገንዘብ ምንጭ ለገንዘብ ምንጭ ለገንዘብ ምንጭ

الحمد لله الذي جعلنا من عباده المخلصين

“ಮಾನ್ಯರಾದ ಸಭಾಸದಸ್ಯರೇ,”

١٤

¹ Part of vv. 24 and 25 is omitted.

f. 127 b

f. 128a

f. 128b

f. 129 a

f. 120b

¹ Deest 𐎠𐎡𐎴

60

GENESIS 1. 1—3. 24.

ܠܝܬܝܢ ܡܠܟܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

- 5 ܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ 1, 2
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ 3
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ 4
 5b 10 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ 5
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ 6
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ 7
 15 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ
 7a ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ 8
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ 9
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ
 20 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ 10
 ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ

¹ Cod. ܕܠܝܬܝܢ

- [illegible]

16 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
17 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
5 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
3a ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
18 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
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58

PSALMS 97. 8, 1, 8. 1, 2.

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
10 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
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8. 1 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
3b ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
2 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
15 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ

59

EPHESIANS 1. 3—14.

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
3 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ
ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ

76

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 25 * * * * *
 26 * * * * *
 27 * * * * *
 28 * * * * *
 29 * * * * *
 30 * * * * *
 31 * * * * *
 32 * * * * *
 33 * * * * *
 34 * * * * *

¹ Cod. 9,320

- 1 ¹ ܠܠܗܝܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
14 ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ 5 f. 113^b
15 ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
16 ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ 10
17 ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ f. 114
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
18 ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ 15
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ f. 115
14.1 ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
2 ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ 20
3 ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ f. 115^a
ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ ܕܥܝܝܢܐ

¹ Cod. ܕܥܝܝܢܐ

[illegible]

¹ Cod. **حبیبیہ**

29 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 30 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 31 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 10 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 32 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 13. 1 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 2 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 3 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ
 4 וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ וְלֹא תִסְמָךְ אֶת יָדְךָ עַל עֵינֶיךָ

¹ Cod. 2227

חֲתִימִם : מִמָּוֶה פִּתְּחָה : מִמָּוֶה פִּתְּחָה : מִמָּוֶה פִּתְּחָה :
 4 פִּתְּחָה : מִמָּוֶה , מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה , מִמָּוֶה :
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 5 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : 5 f. 106 b
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 6 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 7 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : 10
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : f. 107
 8 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 9 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 10 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : f. 107
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :

9 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :
 מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה : מִמָּוֶה , מִמָּוֶה :

¹ Cod. Bezae

- ¹ Cod. 𑀘𑀓𑁆𑀭𑀮

19 f. 99 a
 20
 21

51

EXODUS 10. 1—11. 10.

f. 99 b
Ps. 85. 1
Ps. 85. 7
 10
 15
f. 100 a
 20 f. 100 b

50

JOEL 3. 9—21.

- 9 מִתֵּן כִּי מִן הַיָּם וְהַיַּבֵּשׁ
 f. 97 a 9 כִּי יִשְׁמַע הַיָּם וְהַיַּבֵּשׁ כִּי יִשְׁמַע הַיָּם וְהַיַּבֵּשׁ
 10 מִתֵּן כִּי מִן הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 11 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 5 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 12 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 f. 97 b 12 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 13 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 10 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 14 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 f. 98 a 14 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 15 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 16 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 15 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 17 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 f. 98 b 17 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 18 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 20 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ
 18 לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ לִשְׁמֹעַ הַיָּם וְהַיַּבֵּשׁ

63

- 6 חלֹה־סָרַח בְּכֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 1 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 7 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל f. 91b
 8 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 9 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל f. 92a
 10 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 11 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל f. 92b
 12 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 13 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 20 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל
 14 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל f. 93
 חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל חֹהֵן מִיִּזְרָאֵל

¹ These two words have a red stroke through them, but it is not certain that they are to be deleted.

² חֹהֵן מִיִּזְרָאֵל seems to be dropped here.

- 10 כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 11 חֲסִידֵי יְהוָה יִשְׁמְעוּ וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 12 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 13 5 מִיָּד הַיָּמִים יִשְׁמְעוּ וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 14 יִשְׁמְעוּ וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 15 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 16 10 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי

47

ISAIAH 42. 5—10.

כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי

- 5 * וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 6 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי 15 f. 83a
 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 7 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי
 8 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי 20
 וְהָאֵינִי לִי כִּי יִשְׁמַע הָאֲזָנוֹת לִי וְהָאֵינִי לִי f. 83b

6 ܕܠܡ ܕܡܚܕ ܕܐܠܗܐ ܕܐܝܬܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 7 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 8 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 9 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 10 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ

f. 80 missing.

21 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 22 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 23 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 17. 1 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 2 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 3 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 4 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 5 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 6 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 7 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 8 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 9 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 20 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ
 ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ ܕܐܠܗܐ

[illegible][illegible]

- 5 אֱלֹהִים אֲנִי וְאֵין עִמָּי וְאֵין עִמָּי וְאֵין עִמָּי
6 אֱלֹהִים אֲנִי וְאֵין עִמָּי וְאֵין עִמָּי וְאֵין עִמָּי
7 אֱלֹהִים אֲנִי וְאֵין עִמָּי וְאֵין עִמָּי וְאֵין עִמָּי
8 אֱלֹהִים אֲנִי וְאֵין עִמָּי וְאֵין עִמָּי וְאֵין עִמָּי
9 אֱלֹהִים אֲנִי וְאֵין עִמָּי וְאֵין עִמָּי וְאֵין עִמָּי
10 אֱלֹהִים אֲנִי וְאֵין עִמָּי וְאֵין עִמָּי וְאֵין עִמָּי
11 אֱלֹהִים אֲנִי וְאֵין עִמָּי וְאֵין עִמָּי וְאֵין עִמָּי
12 אֱלֹהִים אֲנִי וְאֵין עִמָּי וְאֵין עִמָּי וְאֵין עִמָּי
13 אֱלֹהִים אֲנִי וְאֵין עִמָּי וְאֵין עִמָּי וְאֵין עִמָּי

- 45

¹ Cod. aa di

24 ܡܪܬܐ: ܡܢ ܬܠܡܝܕܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 25 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 26 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 27 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 10 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ

44

ROMANS 12. 6—16 a.

6 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 7 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 8 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 9 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 10 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 20 ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
 70 b ܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ

- ܠܗ ܕܡܫܝܚܐ ܕܠܗ ܕܡܫܝܚܐ ܕܠܗ ܕܡܫܝܚܐ ܕܠܗ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ 25
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 43. 1 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ 2
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 10 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ 3
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ 4
 15 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ 5
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ 6
 20 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ 7
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 8 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

5 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם

42

ISAIAH 42. 16 b—43. 14

5 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 16 b אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 17 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 18 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 19 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם 10
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 20 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 21 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 22 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם 15
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 23 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם
 24 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם 20
 אֲנִי אֶפְרַיִם אֲנִי מְנַחֵם אֲנִי שֹׁמֵר אֶתְּכֶם

ܡܠܟܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ 19
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 5 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ 20
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ,ܕܝܗܘܐ

41

ROMANS 12. 1-5.

10 ܠܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ 1
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ 2
 15 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ 3
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 20 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
 ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ 4

¹, ܝ is here inserted by a later hand.

ܕܠܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ¹ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 6 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

38

JOEL 1. 14—2. 11.

5 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 14
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 15
 10 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 16
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 17
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 18
 15 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 19
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 20

¹ Part of vv. 4, 5 dropped owing to the translator or scribe having begun from παρακλήσεως in v. 5 instead of from the same word in v. 4.

¹ Cod. **א.ת.ת.ת.**

I Cor. 10. 1—4
Rom. 14. 14—15. 6]

SYRIAC LECTIONARY.

ܡܕܢܐ

ܐܝܢܐ ܢܚܝܠ ܐܝܢܐ ܢܚܠܐ ܡܕܢܐ ܝܥܬܐ ܕܡܕܢܐ ܕܡܕܢܐ 4
ܐܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 5
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 6
56 2 5 ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

36

I CORINTHIANS 10. 1—4.

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 1
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 2
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 3
10 ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 4
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 5
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 6
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

37

ROMANS 14. 14—15. 6.

15 ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 14
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ
ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

¹ Cod. ܕܡܕܢܐ

34

TITUS 2. 11-15.

וְהָיָה לְכָל הָעָם אֱלֹהִים אֱלֹהֵינוּ אֱלֹהֵיכֶם
 11 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 12 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 5 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 13 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 14 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 15 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם

35

ISAIAH 12. 1-6.

וְהָיָה לְכָל הָעָם אֱלֹהִים אֱלֹהֵינוּ אֱלֹהֵיכֶם
 1 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 15 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 2 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם
 3 : אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם אֱלֹהֵינוּ אֱלֹהֵיכֶם

6 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 7 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 8 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

33

ISAIAH 44. 2—7.

ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 2 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 3 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 10 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 4 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 5 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 15 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 6 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 7 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 20 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
 ܡܫܝܚܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

୮ ଅନ୍ତଃ ପ୍ରାଣଃ ପ୍ରାଣଃ ପ୍ରାଣଃ ପ୍ରାଣଃ ପ୍ରାଣଃ
 ୯ ପ୍ରାଣଃ ପ୍ରାଣଃ ପ୍ରାଣଃ ପ୍ରାଣଃ ପ୍ରାଣଃ
 ୧୦ ପ୍ରାଣଃ ପ୍ରାଣଃ ପ୍ରାଣଃ ପ୍ରାଣଃ ପ୍ରାଣଃ

1. සිංහ රාජ, සිංහ රාජ සිංහ රාජ
2. සිංහ රාජ සිංහ රාජ සිංහ රාජ
3. සිංහ රාජ සිංහ රාජ සිංහ රාජ
4. සිංහ රාජ සිංහ රාජ සිංහ රාජ
5. සිංහ රාජ සිංහ රාජ සිංහ රාජ

29 ܡܥܬܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
 4. 1 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
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 2 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ
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 15 ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ
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 16 ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ f. 46a
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 25 ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ
 26 ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ
 27 ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ f. 46b
 28 ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ
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 20 ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ ⲛⲁⲛⲁⲛ

¹ Cod. ⲛⲁⲛⲁⲛ

² Cod. ⲛⲁⲛⲁⲛ

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[illegible]

- 14 ܠܚܝܬܐ ܠܐ ܡܕܐ ܥܝܢܐ ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ
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10. 1 ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ

2 ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ ܡܝܬܐ

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4 f. 35 b
 5 f. 36 a
 6 f. 36 b
 7 f. 37 a
 8 f. 37 b
 9 f. 37 a
 10 f. 37 b
 11 f. 37 a
 12 f. 37 b
 13 f. 37 a

¹ Cod. אהרן

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27

ISAIAH 8. 8-11. 16.

8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25

MICAH 5. 2—5.

2 מִיָּדָא דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 לִשְׁכָּנָא דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 3 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 4 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 5 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 10 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 15 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא

26

PROVERBS 1. 1—9.

1 מִיָּדָא דְּכִנְיָא דְּכִנְיָא
 2 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 3 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 15 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 4 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 5 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 6 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא
 7 דְּכִנְיָא דְּכִנְיָא דְּכִנְיָא

സെമിനാരികൾ : സെമിനാരികൾ, സെമിനാരികൾ, സെമിനാരികൾ
സെമിനാരികൾ, സെമിനാരികൾ, സെമിനാരികൾ

22

II TIMOTHY 1. 16-2. 10.

- 16 നമുക്കു ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
17 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
18 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
2. 1 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ f. 27^a
2 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
3 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
4 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
5 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
6 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ f. 27^b
7 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
8 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
9 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ
10 ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ, ദൈവം ഉണ്ടാകട്ടെ

- 4 f. 35^b
 5
 6
 7 f. 36^a
 8
 9
 10 f. 36^b
 11
 12
 13 f. 37^a

¹ Cod. ארמניא

25

MICAH 5. 2—5.

2 מִי־כֹהֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
3 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
31a 4 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
5 10 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
≡ לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן

26

PROVERBS 1. 1—9.

1 מִי־כֹהֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
2 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
3 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
31b 15 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
4 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
5 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
6 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן
7 לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן לְכֹהֵן חֵן

כסוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי
כַּסְיָתוֹ, וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי

22

II TIMOTHY 1. 16—2. 10.

- 16 כַּלְכָּלֵהוּ וְכַסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ
וְכַסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי
17 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
18 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
2. 1 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו f. 27 a
2 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
10 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
3 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
4 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
5 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
15 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
6 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו f. 27 b
7 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
8 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
9 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו
20 כַּסּוֹתֵי הַיָּדָיו וְכַלְכָּלֵהוּ, וְכַסּוֹתֵי הַיָּדָיו



19

HEBREWS 10. 32—38.

- 32 f. 24^a
 33
 34
 35
 36 10 f. 24^b
 37
 38

20

HEBREWS 11. 32—40.

- 32 15
 33
 34
 35
 36
 37 f. 25^a
 38

20 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 21 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 22 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 23 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 24 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 25 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 26 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 27 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 28 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 29 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 30 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן
 31 וְכִי יִשְׁמַע הַיְּהוּדִים כִּי הָיָה כֵּן

¹ Cod. א

12 f. 18
 13 f. 18b
 14 f. 18b
 15 f. 18b
 16 f. 18b
 17 f. 18b
 18 f. 18b
 19 f. 18b
 20 f. 18b
 21 f. 18b
 22 f. 18b
 23 f. 18b
 24 f. 18b
 25 f. 18b

19 f. 19
 20 f. 19
 21 f. 19
 22 f. 19
 23 f. 19
 24 f. 19
 25 f. 19

8 සුඛසාගරා ආරාධනා සුඛසාගරා ආරාධනා
9 සුඛසාගරා ආරාධනා සුඛසාගරා ආරාධනා
10 සුඛසාගරා ආරාධනා සුඛසාගරා ආරාධනා
11 සුඛසාගරා ආරාධනා සුඛසාගරා ආරාධනා
12 සුඛසාගරා ආරාධනා සුඛසාගරා ආරාධනා
13 සුඛසාගරා ආරාධනා සුඛසාගරා ආරාධනා
14 සුඛසාගරා ආරාධනා සුඛසාගරා ආරාධනා
15 සුඛසාගරා ආරාධනා සුඛසාගරා ආරාධනා

¹ Cod. **അർത്ഥശാ**

ܠܥܕܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ

12

COLOSSIANS 1. 12—20.

- 12 ܠܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 13 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 14 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 15 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 16 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 17 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 18 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 19, 20 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ
 20 ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ

- 8 אֵלֶּכָּהּ אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 9 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 10 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 11 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן f. 13a

11

PHILIPPIANS 4. 4—9.

- 4 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן 10
 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 5 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 6 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 sic אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 7 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן 15
 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 8 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן f. 13b
 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 20 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן
 9 אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן אֶתְּכֵּן

EPHESIANS 2. 13—22.

- [illegible]

2. 1. ⲕⲁⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ
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 f. 9a 5 ⲕⲁⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ
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EPHESIANS 2. 4—10.

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 5 ⲕⲁⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ
 f. 9b sic ⲕⲁⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ
 6 ⲕⲁⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ ⲉⲃⲟⲗ
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¹ Cod. ⲕⲁⲗ ⲉⲃⲟⲗ

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II CORINTHIANS 5. 14—6. 2.

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¹ Cod. ܕܝܠܕܝܢ

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A PALESTINIAN SYRIAC
LECTIONARY.